¶ THE FABLES

John Brund 1697

of Eſope in Engliſhe with all

his lyfe and Fortune, howe he was ſubtyll, wyſe, & borne in Greece not farre from Troy the greate, in a towne named Amones, he was of al other menne moſte diſfourmed and euill ſhapen. For he had a great head, a large viſage, longe iawes, ſharpe eyē, a ſhort necke, crokebacked, greate belly, great legges, large fēte. And yet that which was worſe, he was dombe and could not ſpeak. But notwithſtanding this he had a ſinguler witte, and was greatly ingenious and ſubtill in cauillacions, and pleaſaunt in wordes, after he came to his ſpeache.

Vvhereunto is added the Fables of Auyan. And alſo the Fables of Alfonce, with the Fables of Poge the Florentyne very pleaſaunt to Reade.

This history maketh mencion how Esope excused himselfe before his Lord, for eating of the Figges.

AND forasmuch as his lord to whō Esope was bound, supposed that he was not profitable, he sent him to labour in the fields & to digge and delue in the earth. And on a day as his lord walked in the fields, one of his labourers gathered figges & presented thē to his lord saying: My lord take these figges: as for the first fruite of the field. And the Lord receiued them ioyously, and deliuered them to his seruant named Agatopus, charging him to kepe them tyll he returned from his bayne. And it happened that Esope coming from his labour demaunded his diner like as he was accustomed, and Agatopus which kept the figges eat of them, and sayd to one of his felowes, yf I doubted not and feared my maister, I would eat all these figges. And his felow sayd, if thou wylt let me eate with thē, I shal finde a craft that we shall haue neither blame nor harme therefore. And how may that be sayde Agatopus, to whom his felow sayd, whā my lord shall come home we shall saye to hym that Esope hath eaten thē. And bicause he can not speake he shal not excuse him selfe, & therfore he shalbe wel beaten, and here vpon thei wēt

and eate the figges betwæne them both, saying, this villayne shall bæ well beaten. And when the Lorde came out of the baine, he commaunded Agatopus to bring him ỳ figges, & Agatopus said to him: sir, whan Esope came from his labour fro the field, he found the seller open, & went in without reason, and hath eaten all the figges. And whan the lord herde this, he was muche angry, and sayd cal to me Esope, to whome he sayd. Thou counterfeyte thurle, howe is this happened ỳ thou hast not be afeerd to eate my figges, wherof Esope was afeerde, & beheelde them that had accused him. And the lord commaunded to dispoile him, & take of his clothes for to haue beaté him, but he kneled down at his lordes fæte, & by signes bycause he could not speak, prayed his lord to geue hym space to excuse him. And his Lorde graunted it to him. And anone after he toke a vessell full of whot water, which was in the fire, & powred ỳ hote water into a bason. And dranke therof. And anone after he put his finger in his mouth, & cast out al that was in his stomack, which was onely water, for ỳ day he had tasted nothing but water. And he praied ỳ his accusers might semblably drinke of the water as he had done, & so they did. And held they hand before they mouth because they should haue no vomite. But bycause ỳ water was hote: and they stomake resolued by the water, they vomited out the water & also the

figge

ggges together. And the Lord seing y sayde to them why haue ye lyed to me agaynst this Esope that can not speake. And than he commaunded to dispoyle thē and beate them openlye, sayinge: who soeuer doth or sayeth wrong of other shalbe punished with the same payne that is due therefore. And these thinges sene & experimented, Esope retourned to his laboure. And as he laboured in the felde there came a priest named Isydis, which went toward the citie and had lost his waye. And he seing Esope, prayed him that he wold shewe hym the right way to the citye. And Esope receyued him ioyously and made him to sitte vnder a figge tree. And set before hym bread, herbes, figges and dates, and made signes to him to eate, and drewe water out of a pit, & gaue him to drinke. And whā he had well eate he toke him by the hand, & set him in the right waye for to go to the Cytye. After whiche thinges done, the Priest lifte vp his handes to heauē, making his prayers to the goddes for Esope of whome he had receyued so good entreatinge.

How the Goddes of hospitalitie gaue speche & tonge to Esope, & how he was sold.

When Esope returned to his laboure. And after whan he had well laboured for to eschew y great heat of the sunne after hys

vsage went into the shadow for to rest & slepe vnder a tree. And thā the goddes of hospitalitie appeared to him and gaue to him sapience and habilite: And also she gaue to him the gift of speach, for to speake diuerse Fables and inuentions as to hym which was right dcuout to hospytalie. And after whan Esope was awaken, he began to saye to him selfe. I haue not onely slepte, nor swetely rested but also I haue had a fayre dreame, and without any impechement, I speake, and all that I see I call by theyr propre names as an horse, an ore, an asse, a chariote, and to al other things I cā to euerich gene his name. For I haue receyued sodēly the grace of his knowledge for the great pitie ý I haue had of thē ý lacke hospitalite, for he ý doth wel ought to haue good hope in God, that he shall haue good reward therefore: & therfore I shall not labor lesse thā I did before. And thus whā Esope begā to labour, there came he ý had the charge of the fielde & the vnder sight, & anone begā to beate one of ý labourers greuously, wherof esope was greatly displeased, and says to him in this maner, Why beatest thou him for nought: and cueryone thou commest and beatest vs without cause, thou flēest vs and doest nought thy self. But I shal tell to my lord al this matter like as thou shalt well know. And whē the procurour heard him called by his owne name zenas, he merueiled that Esope spake, & thought

in him selfe: I shal go before to my lord to the ende ỳ this foule bylaine complayne not on me, & ỳ my Lord dispose not me of my procuracio. And he toke his mulet & rode vnto the citie, & came to his Lord, and sayd my lord I salute you right humbly. And the lord loked on him, & sayd to him: why comest thou so affrayde & troubled? And zenas sayd to him: ỳ now in the feeld is happened a thing monstrous. What is ỳ sayd the Lord: haue the trees brought forth their fruite before ỳ time, or haue the beasts brought forth their fruit against natur. And zenas answered him: nay my lord But this croked churle, this counterfeyted Esope thy seruant beginneth to speake clercly wel sayd the Lord this is a thing ỳ me semeth is a thing monstrous, yea forsoth sayd zenas Than sayd the Lord, we see dayly many men whē they be angry cā not speak, but whā they be in peace can well speake, & ỳoker things. And then zenas said, my lord he cannot speake aboue all other, and hath sayd to me thinges contumelius, blasphemous and vitonious, of thee and all thy goodes. And then his Lorde was angry and wroth towarde him. And he sayd, go thou to the field, and what thou wilt do with him, do it, sel him or geue him, or lese him, for I geue him to thee, & then zenas toke this gift by writing, and came into the field. And sayd to Esope: Now thou art myne, & in my puissaunce. For my Lorde hath geuen

she to me, & because thou art a villaine and an euil churle I shal sel the vtterly. And thē it fortuned ỹ a marchaunt ỹ had bought seruants came into the field to bie beastes, for to beare ouer all his marchaūdise to Ephese: the which met with Zenas & he saluted him and demaunded of him if he had any beasts to sel. And Zenas answered, that for nothing he should find no beasts to sell, but I haue a seruāt which is not fayr, but he is of a good age & demaūded of hym if he would bye him. And the marchaūt said he wold first se him. And thā Zenas called Esope, & shewed him to the marchant, & whē ỹ marchaūt sawe him so foule & disfourmed, he said in this maner. From whēce is this vilaine come, & this stroped of Trageteuus. This is a faire marchaūdise, for if he had not a voyce, I would wene ỹ it were a bottelful of winde, ye be wel occupied to bring me hither to shew me this faire personage, I had supposed thou wouldest to me haue sold a faire seruaunt honest and pleasaunt. And than the marchaunt returned on his way, & Esope followed him, & sayd to ỹ marchaunt, abide a litle here, & the marchaunt sayd, let me not tarye, for thou mayst haue no profit of me, for if I bought ỹ I should be called the marchaunt of soles & of vayn thinges. And thā Esope said to him wher fore art thou thē come hither, & the marchant answered, to bie some thing ỹ is faire, & thou arte foule, ouer lothly & coūterfaited for me. I

haue

haue nothing to do wt̄ such marchandise. And thā Esope said, if thou wilt bie me thou shalt ese nothing. And the marchaunt demaunded wherof may thou do me any profit, & Esope sayd be ther not in the house litle childrē, ne in thy town ẏ crie & rūne. Bie me & thou shalt do wisly & shalt be their master, for they shall dred & feare me like a false visage. And thā ẏ marchant smiled for the words of Esope & returned to zenas, & asked of him how he wold sell ẏ fayre marchaundise. And thā zenas sayd to him, geue me xxx. pound, or thre halfe pens for him, for I wot wel ẏ no mā wil bie him, than ẏ marchant payd for him asmuch as he was wel cōtent. And thā Esope wēt with his maister vnto his coūtre, & as he entred into ẏ house, he se two childrē lying in ẏ lap of their mother. Thē sayd Esope to the marchaunt. Now shalt thou haue experience of ẏ I haue promised. For sithen these two litle childrē haue sene me they haue bene stil & afered. And than the marchaunt laughing, bad him to entre & he seing the felowes fayre & pleasaunt, saluted them saying: I salute you my faire felowes. And whā they saw Esope, they sayd al we shal haue anone a fayre personage, what will oure maister do for to bye such a mā so foul & so disfourmed. And their lord answered because that I haue found no beastes to helpe you, therfore I haue bought this galand for to helpe you to bere my cariage, & therfore de-

part amoge you the fardels for to beare, & th
Esope said to thē. O good felowes, ye see wel
that I am least & feblest, I pray you to geue
to me the lighest burthen, and his felowes
sayd to him, because thou mayest not beare n
thing. To whome Esope sayd, because ye d
all ỹ labour it is not mete that I onely shoul
be idle and vnprofitable to my lorde.

How Esope demaunded the lighter burthē
but to their seming he toke the heuiest,
which was at the last the lightest, &
so he begyled his felowes.

Than his felowes said to him thus, why c
wilte thou beare, and Esope beholding all
the burthens, fardeles, sackes, and panyers,
toke a panyer full of breade. For which
two of the bearers were readye for to haue
borne, and sayd: now take me this panyer he
re. And than they sayde hee was thes moste
fole of them because he chose the lightest an
toke the heuiest. And so he toke the panyer o
bread and went forth forore all his felowes,
whiche whan his felowes behelde and sawe.
They all sayd that their maister had not lo
his money. For he was stronge and might
beare yet an heuyer burthē, & thus they mo
ked him, & alway Esope was at the lodgin
before his felows. And whā they were arriue
at their lodging, their maister made them t
rest

eft. And cõmaunded Esope to bringe forth
reade for to eate, and so he toke breade out of
is panier. That his panier was half emptie,
when they had wel eaten eche of them toke
is burthen, and Esope bore lesse thē he dyd,
nd came to his lodging before his felowes &
t supper he gaue theym so much breade that
is panier was all voyde and emptye: and on
he nexte day he toke his panier, and went such
pace before his felowes ỹ they knewe him
ot, so that one demaunded, who is he that go
th so farre afore vs. And another sayd, it is
he crokebacked & counterfeyte churle which
yhis subtiltie hath deceiued vs, ỹ beare the
urthēs not cõsumed by the way, but he hath
uoyded his burthen, and is more wylie thā
e be. And when they came to Ephesie, the
marchaunt led his marchaundise to the mar-
et, and also his three seruauntes for to sell,
which were nained Gramaticus, Saltis, and
Esope, and a marchaunt sayde to him, if thou
wilt sell thy seruauntes at a reasonable price
here is a philosopher named Exātus, to whē
much people go to lerne at a place called Hō
on leade thy seruaunts thither, and the philo
opher will bye them: and the maister & ow-
er of thē did wel araye Gramaticus & Sal-
is with new robes, and led theym thyther for
o sel, but because Esope was so foule & loth-
ye he was cladde in Canuas, and was set be-
wene the other two which were fayre, plea-

saunt

saunt, and well fauoured mē, but al they tha
beheld Esope were abashed because of his d
fourming, saying: frō whence commeth thi
felow, & bicause that they so wōdred on him
he loked all ouerthwartly on them boldely.

¶ Of the seconde sale of Esope.

AND when the market day came. Erātus
the philosopher departed out of his house
and went to & fro through the market,
& he saw these two yong men & Esope stādin
betwene thē, he marueiled of the prudence o
the marchaūt that had so sorted them, and he
approched to one of thē, & sayd to him in this
maner. Of what contre art thou? And he ans
swered, I am of Capadoce. And Erantus de
maunded, saying: what canst thou do: And he
aunswered, I can do all thing that thou wilt,
which answere whē Esope heard, he laughed
shewing his great teth, & al scolers that were
there with Erantus, beholding Esope so sore
laughing shewing his great teth, they thought
they saw a monster & not a man. And said to
their felows, this greate bourson hath greate
teth. And some asked what they had seene, &
they sayd that he sore laughed and shewed his
teth, & some saide he laughed not but that he
was a colde on his teth. And one demaunded
wherefore he laughed, calling him gentil ga-
lande, and he sayd what haste thou to do ther

with

ith knaue go thy way, & ỹ scoler departed
l ashamed, folowing his maister, & thã er-
tus demaũded the prize of Saltis. And the
archant sayd he should pay for him a thou-
nd pence, & erantus esteming the prize ouer
ere, retourned to ỹ other felow, & said to him
Of whence arte thou, and he sayd of Lido, &
rantus asked of him: what canst thou do, he
ayd I cã do al that thou weneste, whã Esope
eard those words, he laught thã more thã he
id before. And thus whã the scoler saw him
aughe, they sayd this felowe laughath at all
hinges, and erantus demaunded the prize of
Dramaticus, and the marchaunt sayd iii. M.
rownes which erantus thought to dere, and
ent his way. Than the scolers sayd to they
naister, these seruaũts please ỹ not, yes said
rãtus they please me wel, but it is ordeyned
n our citie ỹ no seruaunt may be bought at
o high a prize vpõ a great paine. And one of
he scolers said seing they that be fayre maye
ot be bought, bie him ỹ is foule & so disfour-
ned, and truely he shal do thee some seruyce.
ind the pryce that he shal be sold for, we our
elfe shal paye. And erantus sayd to them, if I
ould bye this vilayne that is foule and vn-
leane, my wife wold not be wel pleased, for
he is so curiouse ỹ she maye not suffre to be
erued of such a coũterfayted seruant, and the
olers sayd. Maister thou hast many thinges
f the whiche thy wyfe shal not gayneſay ne

meddle.

meddle. And than Crantus sayd to the, let
then demaund of him what he can do, lest
defaute of asking we should lose our mone
And than he tourned him to Esope, and sa
God saue thee young man. And Esope sayd
him in this maner, I pray thee greue me no
Than Crantus sayd to Esope. I salute the
And Esope sayde: so doe I thee. And crantu
sayd, leue these mockes and aunswere to th
that I shall demaund. And he asked what a
thou, and Esope answered, I am of flesshe a
bone, & Crantus saide: I demaunde not tha
but where was thou borne: and Esope sayd
in the wombe of my mother. And Crantu
said: yet I aske not that of thee. But I aske
thee in what place thou wer borne. And eso
sayd my mother neuer tolde nor assured m
whether she was deliuered of me in hir cha
bre or in hir hal. And Crantus sayde: I pra
thee tell me what thou canst doe, esope say
nothing. Crantus said, why canst thou do n
thing, Esope saide no: wherefore saide Cra
tus, bicause my felowes saye that they wo
doe all thinge, than haue they left for me n
thing to do. Than the scholers were muche
basshed, and had great meruaile, saying: th
he had answered by diuine wisedom. For th
is none that can be found that can do al thin
and therfore he laughed. And crantus sayd:
praye thee tell me if thou wilt that I bye th
and Esope sayde, that is in thee, no man sha
con

nstrayne thée thereto, neuertheleſſe, if thou
lt by me, open thy purſe, & tel thy money.
nake thy bargaine. Than the ſcolers ſware
all the gods, this felow exceedeth our may-
r. And erantus ſayd to hym in this maner,
I bye thée, wylt thou not runne awaye. To
home eſope aunſwered, if I wyll run away
counſell thée by me not, and erantus ſayde,
ou ſayeſt wel, but thou art ouer lothlye and
fourmed. To whome Eſope ſayde, menne
ght not onely to behold ỹ face of a man, but
ely behold the courage, and than Erantus
maunded of the Marchaunte, what ſhall I
ye for this eſope? And the marchaunt ſayde
him, thou art a foliſhe marchaunt to leaue
eſe fayre and goodly ſeruauntes, and wylt
ke him that can do nothinge. Take one of
eſe two and let this Aſſe goe. And erantus
yde, I require thée to tell me what ſhall I
ye, and the marchaunt ſayde. xl. pence, and
e ſcolers tolde out money to the marchaunt
d thus by this bargaine eſope was ſeruant
erantus. And whan the banquers receiued
e money for the ſale of eſope, they demaun-
d curiouſly who were the bier & ſeller. And
an Erantus and the marchant compoſed &
corded betwene them that he had not bene
de for ſo much money. And than eſope ſayd
the banquers, this is he that hath boughte
e, and this is he that hathe ſolde me, which
ing they will deny, wherfore I affirme and
ſay

say that I am free. Than the banquers laugh
ed at this cauilation, and went and receyue
the pryce of Erantus, for as much as he ha
bought Esope.

How Erantus brought Espoe home to his wyfe.

Whan whan euery man was departed, E
sope folowed Erantus home to his house
whan he came before his house, he sayd to E
sope, abyde here a whyle before the gate, ty
I go in for to prayse thee to thy ladye and m
stres my wyfe, well saide Esope, & the Eran
tus entred into his house, and sayd to his wi
dame ye shal no more haue cause to be at de
bate with me, for ye haue desired me long fo
to get you a fayre seruaunt, wherfore now
haue bought one ý is so wise & so pleasaunt
thou neuer sæst none fayrer. And whan tw
of the ladies seruauntes heard him say so, we
ning ý it had ben truth, they began to stryu
together, & the one began to saye to the other
my Lorde hath brought for me a fayre house
bande, and the other sayde thys night hau
I dreamed that I was maryed, and thu
hys seruauntes spake, his wyfe sayde, m
Lord, where is the fayre felow that ye pray
so muche? I praye you lette me sæ him, an
Erantus sayde, he is before the gate, an
his

is wife sayd. I pray you bring him in, & thus
s the yonge woman had debate for him, one
f them thought in hir self: I shall see him first
nd if I may, he shall be my husbande, and so
he issues out of the house, she sayde, where is
his faire yonge man that I desire to see: and
han esope said to hir: what demaundest thou:
I am he. And when she saw esope she was a-
ashed, and said to hym, art thou the faire pe-
orke: where is thy tayle: and esope sayde to
ir againe, if thou haue nede of a tayle thou
halt not fayle of one: And than as he would
aue gone in, the seruaunt sayde to him, come
ot here, for all that shall see thee will runne a-
ay. And after she went in and told hir felow
hat he was, and when she came out and saw
im disfourmed, she said: beware thou knaue
hat thou touche me not, and whan Esope en-
red into the house, anone he was presented to
he ladye, and when the lady sawe him, anone
he tourned to erantus, and sayde: for a ser-
ant thou hast brought a monster: throw him
ut, and Erantus sayde to hir, my wyfe thou
oughtest to be glad and ioyous, bicause I haue
rought to thee so faire & so good a seruaunte,
she sayde to erantus: I wote well thou lo-
est me not, for thou desyrest to haue an other
yfe. And bicause thou durst not tell it me,
ou hast brought me this foule great knaue
the intent ỳ I shal go fr̃ thee. I wyl no len-
er abide, bicause thou knowest well ỳ I may

not ſuffer him. And therefore delyuer me m
Dower, and I ſhall go my way, and than ꝯ
antus ſayd to Eſope, whan we were on th
waye thou ſpakeſt largely, ꝯ now thou ſaye
nothinge, and Eſope, ſayd to him, becauſe th
wife is ſo malicious put hir in priſon, and ꝯ
antus ſayd to him: holde thy peace thou ſha
be beaten: ſeeſt thou not ỹ I loue hir more th
my ſelf. Then ſaid eſope I pray thee that th
loue hir wel and ſhe ſaid wherfore not, ꝯ eſop
ſmote his foote on the pauement, and cry
with a loude voyce, ſaying: harke. This phi
ſopher crantus is ouercome of a woman.
And Eſope turned him to his lady, and ſaid t
hir: Madame I pray thee take not my word
at the worſt. Thou woulveſt haue a ſeruant
ỹ wer yong, wel fourmed, wel arayed, ſtron
and rych for to ſerue the at thy diner, ꝯ bear
thee to thy bed, that can rub and claw thy fee
ꝯ not ſuch a foule ꝯ ſo diſfourmed a ſeruaun
as I am, for if thou had ſuch a one, thou wo
deſt ſet nought by thy huſband, and therfo
Crupus that philoſopher hadde his mouth c
god, which neuer lyed. He ſayd that ther wa
many parelles ꝯ turments on the ſea, ꝯ othe
great ryuers. And alſo pouertye is a hard
thing ꝯ difficult to be borne. And alſo there h
many other great daungers and troubles in
finite: But ther is no worſe daunger nor pe
rill thā is a falſe womā. And therfore mad
I pray thee that thou take no more a fair ſe
naun

aunt nor pleasant for to serue thée, to thentent ꝑ thou dishonour not thy lord & husband, no than she sayd to Esope: auoyde thou bysame which art not only dissourmed of thy body, but also of thy wordes. But I shal do wel, or I shall go my way. Than sayd Erantus to Esope: thou sæst not how thou hast angred my wife, se thou please hir, & Esope sayd: it is not a litle thing to please the ire of a woman, but it is a great thing. Erantus said to Esope speak no more. For I haue bought ꝑ to make peace and not to make debate and stryfe.

¶ How Erantus brought Esope into a gardeyne.

Erantus bad Esope take a panyer and follow him into the gardeine. And Erantus sayde to the Gardiner: geue to vs of thyne herbes, and the gardiner cut of the herbes and deliuered to Esope, & he toke them, and Erantus paied for thē, & when they wold haue gon the gardiner said to Erantus. Maister, I pray yꝑ thou wilt assoyle me a questiō, wel said Erantus aske what thou wilt, & the gardyner demaūded of him saying: Mayster what is the cause that the herbs ꝑ be not laboured growe faster and soner than they that be curiously laboured: and this question aunswered erātus sayd that they came by some prouidence by which the things bene brought forthe. And whan

esope heard this aunswere, he began to laugh
And erantus sayd to him: thou bylaine laugh
est thou me to scorne, and esope sayd: I mock
thee not, but him that hath lerned thee thy phi
losophye, what solucion hast thou made? wha
is that, that commeth of deuine prouidence
A chylde of the kechyn wyll make as good a
aunswere. And than erantus sayde to esope
Make thou then a better solucion. And esop
aunswered to him, if thou commaunde me, I
shall gladly, and erantus sayde to him, it ap
perteineth not to hym that iudge thinges o
difficultie, to iudge rude things and rusticall
But I haue a seruaunt here which shall en
fourme and giue the solucion of thy questio
if thou wylt pray him. And the gardiner an
swered. Can this bylayne paylyard that is
greatly disfourmed, answere to this questio
Than the gardiner sayde to esope, hathe tho
knowledge of such thinges. And esope sayde
yea, certainly more then all the men of th
worlde. For thou demaundest wherefore th
herbes that be not laboured growe soner tha
they that be sowen and laboured. And esop
said: take hede to mine answere. For as a w
mā yͤ hath bene a widowe & hath had childr
by hir firste housband that is deade, and afte
was maried to an other man, which hath ha
childzen of an other wife before, and to th
childzē of hir fyrst husbande she is mother,
to the other childzē she is but stepmother. an
thu

thus there is a difference betwéene hir owne children and that other womans. For hir children she hath norished peceably, and the other children in anger & in wrath. So in this maner it is of the earth, for she is mother of the herbes that growe without labour, and is but stepmother to ỹ herbes ỹ growe by labour & force. And thã the Gardiner sayd to him, thou hast eased me of great payne & studie. And therfore I pray ỹ take of the herbes ỹ be in my gardē, at al tymes, and as ofte as thou wilte.

¶ Howe that Esope did beare the present.

ON a time whan the scolars hadde bene in the audytory with Crantus, one of the scolers dyde precious meates for the souper of Crantus and other, and when they were at souper. Crantus toke of the best meates and putte them in a platter, and sayde to Esope: goe bearre this to hir that I loue best. And esope thought in him selfe nowe is it time for to auēge me best on my maistres. And whan he came home into the hal, he sayd vnto his maistres. Madame, beware that ye eate not of this meate. And his lady sayde. I wote wel alway that thou art a great fole. And Esope sayd to hir: Crantus hath not commaunded me to gene it to the, but to hir that loueth him best. Thã Esope presented the platter to a little hound which was alway in the house saiyng to the hounde, my Lorde hath sente to

thée this meat which is so precious. And tha
the wife of erantus went to his chamber,
began to wepe, & esope returned to erantus,
he asked him how his loue fared, and he say
right well, & al the meate ỳ I haue set befo
her she hath eaten it. And erantus sayd, wha
sayde she: and he saide: My lorde she sayth n
thing, but she desired to se thee. After whan
they hadde wel eaten and dronken, one aske
whan mortall men shall haue most to doe,
Esope sayd, ỳ shalbe at the day of iudgemẽt
The scolers hearing that, sayd: this vylaine i
ful of answeres, & an other asked: why goet
the shepe to his doth folowyng his maister,
sayeth not one worde. And whã the swyne i
brought to be slayne he doth but crie & braye
And Esope answered to them, and sayd: be
cause it is accustomed to milcke & sheare th
shepe, he weneth ỳ he shalbe mylked or shor
ne, & therfore he feareth not to folow or com
But because the swine is not accustomed t
be milked nor shorne, but to be lette blode
lose his lyfe, therfore he dredeth whe he is ta
ken. And al the scolers sayde it is trouth: bu
this man is wyse and hath saide well, & ech
man arose and went home to his house. Th
whan Erantus was returned home to hy
house, he entred into his chamber, and found
his wife sore weping, & he said to her: my swet
loue how is it with you, and kyssed hir, an
she turned her backe to him: and said let me

lon

lone, I haue not to do with thée, I will go out of thy house, thou louest better thy hound thē me, to whō thou hast sent thy precious meat, and because he knewe nothinge therof, he demaunded what meat hath Esope brought to thée, & she said none at al, and Erantus sayd I am not dronke, I haue sent to thée by Esope a platter ful of precious meat, & she sayd: not to me, but to thy houd. Than he called Esope: & demaunded of him to whom he had geuen the meat that I deliuered to thée. And he said to her that loueth the moste, like as thou commaundedst me. And Erantus sayd to his wyf: vnderstandest thou not what he sayeth. I vnderstand him wel, sayd she: but he gaue to me nothing, but gaue it to thy hound. Than Erātus turned him to Esope, & said to him: thou great bylayn, to whome haste thou borne the meate that I delyuered to thée? & Esope answered, to her y loueth thée best. And Erātus demaunded who was she? Esope calleth the litle houd, & said: this is she, for the loue of thy wyfe is right nought. For if she be a litle angry incontinent she vpbreuth thée, & sayeth vyolently to thée that loueth her, & wyll say, I wil go fro thée & leaue thy house. And if this hound go fro the, call her again, & she cometh anone making to thée chere. And therfor thou oughtest to say to thy wife, and not to her that loueth the beste. Than Erantus sayde to his wife, thou sayst y this felow is a railer and an

inuenter of frowardes, & therfore haue patience for I shal find cause to auenge thee and beate him. And she said do what thou wilte. For I shall neuer haue more to do with him, & after take thy hound, for I goe my way, & without sayinge farewell, she wente home to hir friends, and erantus was angry and sorowfull for hir departing, and esope sayd to him. Now seest thou well y^ thy wife that is gone loueth the not, but this little hound abydeth styll by thee. Erantus al greuye for his wiues departyng, prayed hir to returne, but it auailed not. For the more a woman is prayed the more is she obstinate, and wyll do the contrarie.

¶ Howe esope made his ladye to come home againe.

And because erantus was angre for the departyng of his wife. Esope sayde to him, maister be not angry, for without prayinge I shall make hir anone to retourne and come againe vnbidden. So that she shall bee more louely, meke, and obedient to your commaundementes thē euer she was before. And than esope went to the market, and bought Capons and many other poleine, and as he bare theim passinge the house where his maistres was, it happened that one of the seruaunts of the house came out. And esope demaunded of

him

im. Haue ye sent nothing to the wedding of
ny lord. To what wedding said the seruaũt.
Into the weddinge of erantus saide Esope.
For to morow he shal wedde a new wif. And
non the seruaunt wente into the house, and
yd to erantus wyfe: Madame there be new
ydinges, what be they sayd she, erantus shall
aue a wife and be maryed, and furthwith in-
ontinent she departed and came home to the
ouse of Erantus, crying: Now know I will
e trouth, and wherefore thou madest this
reate vilaine to angre me, because thou wol
st take an other wife. But I shall kepe thee
ell therefro, for as long as I lyue shall ne-
er woman come here erantus be thou sure.
Than was erantus glad and well ioyous for
haue agayne his wife, and coulde Esope
reat thanke.

How Erantus sent Esope to the market
to bye the best meate that he coulde get,
& how he bought nothing but tonges.

And a litle while after Erantus bad his
scolers to dyner with him, and sayd to E-
ope, goe anone to the market and bie vs of ỹ
est meate that thou canst fynde. And esope
ent to the market and thought in him selfe,
ow shal I shew that I am no fole, but wy-
e, and whan Esope came to the market he
ought the tonges of swyne and of Oxẽ, and

dight thē with vineger, & set thē on the table
& the scolers said to crātus thy dyner is ful of
philosophie. And this Crantus said to Esope
bring vs other meat, and Esope brought me
tonges araied in an other maner, þ is to wit
with garlike & onyōs. And þ scolers said these
tongs be wel dreſt, for the one differeth fro an
other, & crantus bad esope bring other meate,
& Esope brought yet forth tonges. Then wer
the scolers angry and sayd. Wilt thou alway
geue vs tongues, & Crantus al angry in his
corage, sayd to Esope: what other meat hast
thou ordeined for vs? and Esope sayd: none o
ther, & Crantus said to Esope, a great headed
vilaine, sayd I not to thee þ thou shouldest bi
of the best meat þ thou could finde: so haue I
said Esope: and thanked be God that here is a
philosopher, for I wold faine know of the phi
losopher what is better thā a tongue. For cer
tainly, all arte, all doctrine, & all philosophie
be notified by the tongue, without which ther
could be no ioy nor cōpany amōg men, for by
it the lawes are declared, by it the good recey
neth praise, the euil rebukes, the sorowful cō
fort, the foolish instructiō, the wise men knowu
ledge. And finally the greatest part of þ life of
mortall men is in the tongue, & thus there is
nothing better than the tongue, nor nothing
more swete ne better of sauour, ne more profi
table to mē. Then sayd the scolers thou doest
wrong to be angry, for Esope saith right wel.

And

And after al these wordes they arose fro the ta
ble, and on the morow after, erātus excusing
him selfe of their course fare, desiring them to
come again to supper, & they shold haue other
fare. And erantus said to Esope in ỹ presence
of the that were there, goe to the market and
bie the worste meat that thou canst finde, for
all my frendes shall suppe here with me, and
Esope without troubling of him self, went in
to ỹ buchery, & bought again tongues, & dight
thē as he did before, & whā they came to sup-
per, he serued thē with tōges as he did before,
and the scholers said: be we come again to ton
gues, & because ỹ scolers were not pleased, er
antus saide to Esope. Thou great headed vil-
layn, sayd I not to thee ỹ thou should bye the
worste meate that thou couldest finde, to haue
I done said Esope, what is worse or more be
nimus thā an euil tong. By the tonge mē be
perished, by ỹ tongue they come into pouerty.
By the tōgue cities be destroied. By the tōge
cometh much harme. Then sayd one of thē ỹ
sat at the table. Erantus if thou set thy mind
vpon this fole, he shall bringe the out of thy
wit, for he sheweth wel by this facions to be
knauish, for like as he is disformed of his bo-
die, so is he of his cōditiōs, & Esope sayd to him
thou art a make bate, for thou makest strife be
twixt ỹ maister & thoseruāt. And weneste thou
to be more curious thē other, & Erātus for to
haue cause to beat esop, said. A great heed vil

laine

laine, because thou callest the Philosopher c
rions, go get me a man ỳ careth for nothing
that is to say one that is nothing curious n
dilygent.

¶ How Esop: found one that cared for nothing.

ESope departed and went out of the plac
beholding here and there if he could fynd
any man that was not curious ne cared fo
nothing. ¶ e went abrode and spyed a great v
layne sitting vpon a block wagging his leg
ges and whistling with his mouth. To whom
Esope sayd. My lord desyreth thee to come
dine with him, which anone rose without say
ing of any word, & entred into the house wit
Esope, and not saying God spede you, satt
down at the table. And Erantus sayde to E
sope, what man is this, Esope sayd to him: a
man that careth for nothing. Than Erantus
sayd to his wife secretly, to the intēt that we
may auenge vs on Esope, & beate him well:
fayre loue do that I byd you. Than he sayde a
loude, dame put water in a basen and washe
this pilgrimes fete. For he thought the vyl
layne would not haue suffered it, but to haue
refused it for shame, and then should ye haue
had cause to haue beaten Esope. Than the la
die toke water and put it in a basen, & began
to washe the vylaines fete. And how be it ỳ
she

he was his ladye: yet the bylayne thaughte, his lord will doe me some worshipp, and suffred hir to washe his feete without sayinge of ny worde. And erantus sayde to his wyfe. Dame giue him drinke. And the bylaine sayd o him selfe, it is well worthy that I dryncke yfft, and he toke the pece and drank asmuch s he might, & erantus toke the platter wyth yshe, and set it before him. And the bylayne traigned no curtye, but eate it euery morsel. And erantus sayd to the Cooke: this fisshe is ot wel dressh. Then erantus commaunded ỹ ooke to be beaten. And the bylain sayd to him elfe. This fysh is well dyght, and the cooke is eatē without cause. But I care not, so that may fyll my belly, and I shall alwaye eate, nd say nothinge. And erantus sayde to the ooke: bring in the tarte, and incontinent as ỹ art was brought, the bylaine brake it in pe-es, and without any words he began to eate herof. And erantus beholdinge him how he ate, called the cooke, and said: this tart is euill aken, and hath no sauour. And the cooke sayd f I made it, it is well dressh. And if it be none f mine, ỹ blame is not in me, but in thy wife nd erantus sayde: Than if my wife hathe made it I shall brene hir all quicke, & bad hys wyfe she shuld not aunswere, bicause he shuld ynde cause to beate esops: and than sayde erntus to one of his seruantes. Go fetche some wode and bushes to bren my wyfe, and thys

sayd

said he, to se if the baillayn wold arise to kepe her from brenning, & the villain sayde to him self, this man wil bren his wife without cause Than he said to Erantus. Syr, if thou wylte bren thy wyfe, abyde a litle while, and I shal go fetch my wife in the fields, & bren the both together. And whan Erātus heard these wor des: he marualled much, & said: verily this mā careth for nothing. And thā he said to esope, thou hast vāquished me. But now let it suffise thee frō hencefoorth if thou wilt serue me truly thou shalt sone returne into thy liberty. And esope said to him. I shal serue thee so that thou were neuer beter serued, & three daies after erātus said to esope: go & loke if ther be much people in the bayn. For if ther be none I wyl go ther and bath me, and as Esope went by the way, he met with ye iudge of the citie. And because he knew him he said to Esope, whyther goest thou great head? and Esope said to him, I woot nere, because he wende he mocked him. The Judge commaunded him to prison. And as he was led he sayd to the Judge: lo, I sayd to thee well, that I wist not whyther I wēt: for I sup posed that thou wouldest not haue put me in prison. And the Judge began to smyle, & sayd to them that led him: let him go. And as esope went to the baine, he saw a great company of men which were ther leaping, and there laye a stone at the entre dore, at which they stum bled and hurt their fete. And there was one

that

hat entred in and stũbled theron, and anone
e toke it awaye, because that ther should no
ore be hurt thereat. After Æsope retourned
ome to his maister Æxautus, and sayde that
her was but one man in the bane, and Exan
us sayd to Æsope, take such things as nedeful
r vs, and let vs go to the baine, and whan
ey were come to the bayne, he sawe a great
ompany, and sayde to Æsope: now arte thou
orthy to be beaten. For thou saydest to me
hat there was but one man, and there be mo
an an hundreth. And Æsope sayde to hym.
here is but one man, and if thou wylt here
e thou shalt saye that I saye trouthe. For
hat stone that thou sawest at the entre of the
anne, al that passed by, stumbled at the stone
nd none was so wyse to take it awaye, but
is one man, and therfore I sayde that there
as no man but he. For all the other be but
ildren and ignorant. And Exantus sayd to
im: thou hast wel excused thæ, and Exantus
und no cause to beate Æsope.

¶ Of the aunswere that Æsope made to his maister.

After that Exantus had washed him, hée returned homewarde, and as he went he purged his bely, & eased him by the waye. nd Æsope was besyd with a payle ful of wa r. And Exãtus said to Æsope wherfore is it

that

that whan a man hath eased him, and purge his belie, that he loketh vpon the ordre thero And Esope aunswered him and sayde. The was in tyme past a Philosopher that oft pur ged so his belly, & for feare that he should le his science, alwaie loked and beheld if he vo ded it with his filthe or ordure, when he ha purged his bellie, & euer after men loked wh they purge their belies what they voyde, bu thou oughtest not to doubte therof. For tho hast no wytte ne science to lese, for to a foly demaund belongeth a folish aunswere.

And on the morow nert folowing as Er antus was set at the table with all his frend holding a pece of wyne in his hand, hys hand shoke for feare of ỹ questions that men aske of him. And esope sayd to him maister, Dion sius sayth that the good wyne hathe thræ ver tues, the firste is voluptuositte, the seconde i gladnesse, and the third is, that it maketh me fooles, & out of their wittes, wherfore I pra thee let vs drinke and make good chære, & be cause that erantus than was almosse dronk for he had well droncke, he sayde to espoe. Hold thy peace for thou art counceller of hel I shall auenge me on thy selfe.

How Erantus promised to drink all the water in the Sea.

And than anone the scholers saide that Er antus had dronke enoughe, and was char

ge

ed with ouer much wyne, and sayd to hym:
y master, I aske of thee if a mā might drink
l the sea, wherfore not sayde crantus: I my
lfe shall drink it well. Then sayd the scoler
gaine. And if thou drinke it not, what wylt
ou lese? And crantus sayde: my house. I
n content sayde the scoler, and againste thes
shall lay an hūdreth crownes on ỹ bargain:
this done eche of them gaue for their pled-
es their signet of gold, and then went home.
nd on the morow as crantus was rysen vp
t of his bedde, and sawe that he had lost his
ynge of his fynger, he said to esope: knowest
hou not wher my ryng is? I know not sayde
sope, but well I remember and knowe for
rtaine, that this daye we shall be put out of
ur house, and why sayd crantus: esope sayde
him remembrest thou not the bargain that
ou madest yesterday at euen? what bargain
ide crantus: esope saide, thou art bounde to
ynk all the sea, and for gage thou hast lefte
y ryngs of golde, and whan crantus harde
ese wordes, he was sore abashed, and sayde:
what maner shall I drink all the Sea, thys
ay not bee, for it is vnpossible, wherfore e-
pe I pray thee to tel me, if it pleseth thee how
at I may vanquish or breake this bergaine.
nd esope sayd: thou shalt lese. But peradue
re I shall make that thou shalt well breake
e bargaine. And the maner of it (said esope)
this, that when thyne aduersarye shall re-

quyze thæ to fulfyll thy promyse: Thou shal
charge and cõmaunde thy seruants that the
bring a table and all suche other thinges as
necessary to be vpon the riuage of the sea, an
make the butlers and seruants to abide the
with thæ, and before al the cõpany thou shal
make a pæce to be washed and filled full of
water of the sea, & shalt take it in thy hande,
pray that the bargain may be declared befo
all the felowship, and saye that thou wylt a
sure the promise as well before drinke as a
ter, and thus shalt thou saye to all the felow
ship. My Lordes of Samie, ye know how y
sterday at euen I made promise to drinck a
the water in the sea. But all ye wot wel ho
many great flouds and ryuers come and fa
into the sea. Therfore I demaund and as r
son is that mine aduersary kæpe and hold th
riuers that they enter not into the sea, & th
I shall drink all the water in the sea, & so th
bargayne shalbe broken and vndone.

How Exantus excused him from his pr
mise by the counsell of Esope.

Exantus than knowinge that the counse
of Esope was well and good, he was fu
glad. His aduersary than came beso
Zonas one of the citie to tell and shew y ba
gaine. And prayed the Iudge that Exant
should doe that which he had promised to do
And Exãtus cõmaunded to al his seruaunt
th

they shold beare his bed, his table and all other things that were necessary to him vpon the vyuage of the sea. And than before all the cõpany he made a pece to be washed & filled it full of the water of the sea which he tooke in his hand & sayde to his aduersary, declare we now our bargaine, and Erãtus than turned him toward the felowship and saide, my lords of Samyes, ye wot well how many fludges & ryuers enter and come into the Sea, and if my aduersary wyll kẽpe and holde them styl so that they enter no more into the sea, I shal drynk the waters in the sea. And all they that were ther began to say, Erantus sayth well. And than the aduersary sayd to Erantus, my maister thou hast vanquished me, wherfore I pray thee that our bargaine may be broken. And Erantus sayd I am content. And when Erantus was turned again to his house, e ope syd pray him saying thus. My maister because I haue holpen thee in thy nede let me go free at my libertie and at large.

How Erantus found cause to beate Esope.

Erantus than cursed him saying: great hed yet shalt thou not escape frée nor go fro me to thou see and behold before the gate if thou canst espie two crowes together, & then come gaine and tel me, for the sight of two crows me nygh the other is good fortune: But the

sybht of one alone is euil fortune. And as Esope issued out of ỹ house, he saw two crowes vpō a trœ, wherfore he sone retourned again and told his maister. But as Erankus departed out of the house, the one fled away, thā sayd he, a great head, wherbe two crows that thou sawest: and Esope said thus to him, as I went to fetch thee, the one flew away. And Erantus sayd a crokebacked knaue & euill shapen, it is euer thus thy maner to mocke me. But thou shalt thou not be quite, he cōmanded to vnclothis clothes and to beat him. And as the men wer beting him, Erantus was called to hys diner, & than esope saide, alas how much myserable am I, for I haue seen two crows, and yet am I beaten: And Erātus which saw but one is called to delicious meats. And there is none to whom the byrds be so contrary as to me. And when Erantus heard him: he much mercuailed at the great subtiltie of his wit, he commaunded them that beate hym, that they should cease, & within a lytle while after, Erantus said to Esope. Go thou & dresse vs some meates for our diner, for all these lordes shall dyne with me, & Esope went to the market and bought all that he would bye, & when it was redy, he brought it into the hal, & ther he founde his maistres lying on the bed sleping. he awaked hir, and sayde: Madame if it please you, ye shal take hede of this meate. That the dogges & cattes eate it not, for I muste goe in

to

o the kechyne againe, & she answered to him. so thou where thou wilt, for my buttockes ue eyen, and whan esope had dress & made eady all the other meats, he brought the in o the hall, and found his maistres which slept yll vpon her bed, her buttockes toward the able, & because she had sayd ỹ her buttockes ad eyē, esope went and toke vp her clothes, o that euery man might se̅ her arse, & thus e lefte her sleping.

¶ Howe Crantus founde his wife all discouered.

And when crantus and his scolers came to dynner, they perceyued and sawe his wyfe sleping, her buttockes all bare and na-ed. By great shame crātus turned his face oward esope, and sayd knaue what is this, & sope sayd: My lord as I did put the meat vpō he table, I prayed my lady ỹ she would kepe t from the dogges. And she aunswered that er buttockes had eyen, and because I found er sleping, I discouered her buttockes, to the ntent ỹ her buttockes might the better se̅ nd loke about, and than crantus sayde vnto im: a shrewde seruaunt, oft hast thou payne ne thus of such lies, what thing worse mayst hou do to me, than to mocke thus my wyfe nd me also. But the tyme shall come that I hall make thee die of an euill death, and with-

in a whyle after Crantus said to Esope. Ke
& loke well that no soles enter into my hou
but onely the Orators & the Philosopher
Esope then went and set him beside the gat
& as one of the Philosophers would haue e
tred. Esope began to grone & sayd, come in
dogge, and the phylosopher weanyng that
had moked him, all wroth & angry, went f
thence. And thus dyd many other. But at
last came ther one which was very subtill
whom Esope did as he had done to the othe
& he that was wyse aunswered him swetel
& then esope let him go & enter into the hou
and anone he went againe to his Lord & say
to him. No Philosopher is come to the gat
but this one, wherfore Crātus thought th
al ỹ other had mocked him & was wroth & a
gry. And on the morow as they met with e
tus, they said to him thus. Crantus, wel tho
mockest vs yester day. For he ỹ kept the gat
cast on vs a shroud loke, & dyd cal vs doggs
For the whiche thinges crantus was mor
troubled & angry than he was before. And a
none he called Esope & sayd to him. Go tho
crokebacked, coūterfeited & falfe churle, th
whō thou shuldest haue receyued with wor
ship & great honour, ỹ hast vitupered & moke
Esope answered to him, thou chargedst & cō
maūded me ỹ I shuld let none enter into th
house, but wyse and sage Philosophers, an
Crantus sayde: a falfe face and crokebacke

knau

mane, be not these sage & wise philosophers,
o certainly sayd Esope. For whan I badde
ē entre into thy house, they entred not, and
ke fooles wēt again their way without say-
ng of any word, but this alone answered wi-
ely. And therfore I reput & alowe him a sage
wise philosopher, and the other as fooles, for
foole is he that taketh any light worde in an
re. And than al the Samiens & phylosophers
hat were there apprised ỳ aunswere of Es-
ope, and they merueiled of the great wisdom
whiche was in Esope.

How Esope found a treasure and how Erantus made him to be put in prison.

And within a while after, as erantus was
with Esope, beholding ỳ great sepultres
or tōbes, and the Epitaphes of auncient folk.
Esope which perceiued an arch that was nigh
of a Columne, vnto the which mē went vnto
it by foure steppes, he went thether, and with
out any consonaūce he sawe letters written,
and entitled after this fourme folowyng. A
REDETHEY. Esope called his maister
and sayd to hym. My lorde what betokeneth
these letters? erantus loked and beheld thē
well and a long whyle what they shoulde
signifie, and because he coulde not the signifi-
cation of them, he sayd to esope, tell me what
these letters signifie, & esope said: my lord, if I
shew ỳ a fayre treasure what reward shall I

haue of thée: Crantus sayd, haue thou a gw
courage for I shal geue to thée fredome and l
bertie, and the halfe of this treasure: & anon
Esope went down the foure steppes, & so dep
he delued at the fot of that Columne, that h
founde the treasure, which anone he gaue t
his Lorde, & sayde: My Lord I praye thée tha
thou wilt doe to me as thou hast promised,
crantus sayd to him: for euer thou haue liber
tie and fredō, thou must learne me how thou
knowest this science, for I repēt & set by thi
science, and holde it to greater riches, than t
haue ỹ treasour, as philosophie denoteth & spe
cifieth it by the letters, which be here writti
in latin. Ascendo gradus istos quatuor fadios &
inueniens Thesaurum auri. And after crantus
solde to him. Sythe thou arte so subtile, thou
shalt not yet haue no libertie, & esope sayd to
him. Loke wel what thou doest, for this trea
sure appertaineth to the king Dionisius. And
crantus asked of him, and said: how knowest
thou it, by the letters which signifieth to vs,
that thou gene & take to the king Dionisius
the treasure which thou hast found. And whe
crātus herde him say, that the treasure which
they found, was apertaining to the king Dio
nisius, he said thus. Esope take the one half of
this treasure, & let no man know of it. Esope
than said to him: thou geuest it me not, but he
that put & delued it here, geueth it to me. And
Crantus said, how knowest thou that. Esope

aun

aunswered, for the letters folowing, shewing & signifying it, that is to wit: E.D.Q.I. T.A The whiche letters signifyng in Latyn. Euntes dimittite quē inuenistis Thesaurū auri. And than said Crantus: go we home, & there we shall parte it.

¶ How Esope was delinered out of prison, & how Crantus promised him fredō & libertie.

AndasCrantus was tourned agayne into his house, fro the place where as Esope had found the treasoure in the treasourie before sayd, he meruailed of that wisdom that was in Esope. But for the libertie and fredome which he demaunded, he was angry, and greding: and said, the tong of esope made him to be put fast in pryson. And esope said, this is a fayr promise of a Philosopher. Thou knowest well how thou promisedst to me lybertie. And in the stede of fredome and libertie, I am put in prison. And whā Crantus heard him so speake, he reuoked and chaunged his sentence, and made hym to be delinered, and after sayd to esope. If thou wilt be put to thy liberte, hold thy tongue in peace, & accuse me not more, and Esope sayd: Doe what ye wyll, for wilt thou or not, thou shalt put me to my lybertie. That same time befell a marueilous thing within the citie of Samie. For as men playde there, the comen & publique playes as yet at this day be accustomed to do in many good cities. An Egle sodenlye flewe thorough

all the cõpany of the people, and toke & beare away with him the ring and the seale of the soueraigne and puissaunce of al that citie, and let it fall in the pit of a man which was in libertie. For the which dede & token al the people of Samie was greatly marueiled, & than arose a great rumour in the citie amonge the people. For much they were doubtful of some persecution, & wist not what the thing might signifie, wherfore they were in great doubt & in great heauinesse. And therfore incontinent they came toward Crantus: as to him which they held for the moste sage and wise man of all the citie of Samie, and demaunded of him what this maruaile signified. And also what thing might befal therof. Crantus was ignoraunt, and knew not the signification of this meruaile, wherupon he demaunded of the people time & space, for to geue herevppon an answer. Crantus than was in great heauinesse & dolour: because he wist not what thing to say, & elope whiche saw him so heauy and full of sorow, demaũded of him and sayd: why art thou so heauy in thy countenaunce, leue sorowe and take with thee Ioye and gladnesse. Goue to me the charge or answere to the Samiens, and to morowe thou shalt say to the these wordes. My Lords of Samie, I am no deuine, ne interpretour of ỹ meruailous things that be to come. Neuertheless, I haue a seruaunt in my house, which as he saieth, can

tell

tell such thinges. If it plase you I shal make him come before you. And thā by my counseil, I shal satisfie al ỳ felowship. Thou shalt therfore receiue & haue worship, glory, & profite. And if I can not satisfie thē: Thou shalt be deliuered of great infamitie, & shame, & I shall be rebuked & put to great shame. Thā Eranus hauing his trust in the wordes of Esope, went on ỳ morow to ỳ great place of Samy, and assembled ther the people, and went vp a high wher as the iudge was accustomed to sit & that which he had learned of his seruaunt Esope he declared ther before the Samiens, ỳ which thinges by him rehersed & sayd, prayed him ỳ he wold make his seruant to come near before them. Esope came anone thether, and as he was before al the cōpany, al the people of Samy loked & beheld him w̄ great meruail because he was so counterfeited and croked of body & sayd loke, here is a faire persone: able to be a sure deuine and went & mocked with him. And esope than beinge on the hiest part of all ỳ place, began to make a token or signe with his hand vnto all the people of the Samiēs, to thend ỳ thei shuld hold their peace & kepe their silence amōg thē. And said to thē in this maner. Mi lords for what cause laugh ye & scorne me of my fourme, and know not that mē must not loke in the face of a man to see and beholde, of what fygure or fourme that he is of, but onely to knowe his wyse-

dome

wysedome. Also mē ought not to take hede of the vessel, for oft a foule vessell is full of good wyne, & that when the Sampens heard these wordes, they sayd to Esope. If thou canst giue vs good counsell for all the wealth of the commen people, we all pray thee that thou wylte doe it.

And than esope hauynge confidence and trust in his wysedome, sayd thus. Nature & kinde of the whiche commeth all good, hathe this daye set & put debate and strife betwene the Lord & the seruaunt, for he that shal vanquisshe, shal not be payde nor rewarded after his deserte. For if the lord get the victorie, I that am his seruaunt shal get no lybertie as right requireth, but I shall be beaten, and cursed, and imprisoned, wherfore if ye will that I geue you good assignement of that, that ye demaund, I aske and requyre you that ye doe make me free and be put againe into my liberties, to the entente that with truste, cōfidence and audacitie, I may speak to you, and I promise and ensure you ỳ I shall shewe you by signification and vnderstand plainly to your profite of this great anger or signe.

And they all saide with an equal voyce, he asked a thing reasonable and iuste, wherfore Crantus shall make him to be free, and gyue to hym his libertie frely, as reason is, which thing whā crantus heard, he refused to doe. And the Lord of the authoritie publique, said

vnto

nto him: Crantus, if thou wilt not obeye to
hy people, I shal by mine auctoritie take him
ut of my seruice, and shal humble thy self to
he temple of Juno.

How Esope was restored vnto his liberty by the wyl of his maister Crantus.

AND bicause that Crātus was required of all his frenders that he should restore and put Esope into lybertie, sayde to Esope: Howbeit, that it is not by any good wil, I geue to thee libertie. And anone he y made the proclamatiōs, wēt into enery place wher suche proclamacion should bee made and proclaymed. Crantus the philosopher hath giuen thee libertie to Esope. And whē this was don Esope went into the middes of all the felowshyppe, and made a signe with his hande that euery one should kēpe peace and silence, and after sayde: My Lordes of Samye, the Egle which is kinge aboue all other byrdes, as the kinges be aboue all people: thys byrd hath taken away the effecte and seale of your gouernoure, this betokeneth and signifieth, that a kyng shall demaunde, and aske your lybertie and destroy your lawes. And whan the Samiens heard these wordes, they were all abashed, and anone came a pursuaunt with letters and demaunded after the Signete of the Samyens. This messenger was brought be-

fore

before the counsell of the towne, to whome h
presented his letters containing the sentenc
folowing. Crassus king of Lindens to the s
nate and comen people of Samie, greting
commaunding you that ye do to me obeisa
and pay me tributes, which if ye refuse to d
I shall put you to deathe & bren your towne
wherof the Samiens wer abashed, & for fear
willing to obey vnto him. But neuerthelesse
first they went to esope and prayed him to sa
therof his sence, the which sayde. My Lorde
of Samye how be it, that I woulde that y
inclined to obeye the kinge of Lyndie, neuer
theles, to the entent that I maye counse
you that which is nedefull and for the publi
welth and profite, I doe you to knowe that fo
tune in this mortal lyfe, sheweth two things
and two maner of waies: The one is liberti
wherof the beginning is harde and difficul
But thend of it is good, sweete, & facile. Th
other waye is seruitude, whereof the begin
ning is fatill, but the ende thereof is sharpe
bitter, & harde. And when the Samiens hea
these wordes, knowing that it behoueth to th
commō and publique welth, beheld and tok
aduise of the sentence of Esope, and said al
gether. Bicause that we be in liberty, we w
not be seruaunts to no mā. And with this an
swere sent again the messenger to Crassus.
whan the king heard this aunswere, he wa
wroth and sorowful, & gathered al his men
warr

barre. And also all the nobles & gētyls of his realme, & made a great armie for to haue destroyed the Samiens, the whiche thinge he might haue brought about, had not his messenger ben whiche sayde to hym. Right deare syr and soueraigne lord, thou maiest not be auenged on the Samiens as long as they haue Esope with them, which in all their affaires & nedes helpeth and counsaileth them, wherfore it is necessary that thou send an ambassadour into the Samiens: that they shal send to thee Esope, & that thou shalt pardon & forgiue thē their trespas. For if thou maist haue Esope, they of Samy be in thy hands. And the kynge sodenly sent an ambassadour to them of Samy the which Ambassadour applied and set their wittes to shew vnto the senate of Samye the will of their Lord Crassus and said that they should send Esope to their lord Crassus. And when esope vnderstode what the king demaūded, he sayd to the Samiens: My lords it pleaseth me wel to go towarde the king. But before I go, I will tell you a fable.

How the wolues sent their Ambassadour to the shepe.

In time whā beastes could speake, the wolues made war against the shepe, & because that the shepe might not kepe them, ne holde against the wolues. They demaunded help of the dogs. By the which the shepe made ȳ wolues

nes to tourne backwarde.

And bicause the wolues coulde nor might not get, nor haue any pray, ne wyn nothing vpon the shepe, bicause of ỹ dogges that kept them, so the wolues on a tyme sent an embassadour vnto the shepe, for to haue perpetuall peace with thē, & for to haue peace, ỹ Wolues went & demaūded that for to eschewal lusion, the dogges shold be taken to the wolues or elles destroyed for ever. And ỹ shepe assented & for to haue peace & cōcord cōsented to the demaūd. And when al the dogges wer slain the wolues toke vengeāce on the shepe as apereth. Whā Esope reherced this fable, ỹ Samiens determined among them selfe, that Esope should not go toward the king.

¶ How Esope obeyed not the Samyens, but went toward the kyng.

Esope obeyed not to the wyll of the Samiens, but went with the embassadours toward the kyng. And whan he was come to the kinges courte, the king seing that esope was so disformed and counterfaited of body he was angry and wroth with him selfe, and said with great meruayle. Is this same he, for the trust of whome, they of Samye wold not obey vnto me, esope than sayd. A ryght dere syr and kynge, certainly I am not come before thy maiestie by force, but of my good wyll

vil I am come to the, trusting so much of thy enignitie that thou shalte heare what I shal aye to thée. The king gaue him audience and aue to say what he would, and thus he said: That other day was a man which chased the ies, the which man toke a nightingale, and he nightingale seying that he woulde haue illed hir, sayd to the faukener. I pray the ꝑ hou without cause will no sley me, for to no ody I do no harme ne daunger, for I eat not he corn with my hornes, I hurt no body, but eue solas & ioy to all thē that go by the way ith my song and voyce, & of me shalt thou aue but onely a little carcas. And when the aukener heard the byrd speak these words, he t hir goe, wherfore right dear syr I pray thée thou without cause will not slea me which n nought & nothing worth, for to no body I e no harme, ne also would I do. And for the elite and feblenes of my body I may not do, ut I can speake & say things which be profi- ble to thē that be in the mortall life of this esent world.

The kyng than meruailed and was moued pitie, and sayd to Esope, I geue not to thée y lyfe, but fortune geueth it thée, and if thou ilt haue any thing of me, aske it and it shall e graunted and geuē to the. And Esope sayd ight deare syr, I aske nothing of thée, but on that thou geue me the tributes of the Sa- iens. Wel sayd the king, I am cōtent. Thā

kneled Esope & said to ỳ king: syr, I thanke
regard you much, & after that, he cõposed th
fables which be written in this boke, & to th
king he gaue thẽ. And cõmaunded of him th
letters of the gyft, for the remission of the tri
butes of the Samiens, the which he deliuere
to him, by the kings cõmaundement, & wyt
his good wyl, & many other great gyftes. An
Esope than toke leaue of the king, and retu
ned to Samye.

¶ How Esope returned to Samye agayne.

WHan Esope was ariued into Samy, tha
Samiens receaued him worshipfully
and made great ioye at his comminge. An
Esope cõmaunded the people to be assemble
together at a certaine day in the place. Tha
when Esope was set in the seat, and receaue
and red the royal letters, how the king Cre
sus remitted, and forgaue to them the tribut
After this Esope departed from Samye, an
wold go spoyt him selfe through many reg
ons, nacions, & cities, geuing ensingments b
histories, & fables to the mortal mẽ. He cam
to Babilon, and bicause he dyd shew ther h
sapiens, he was receaued, and worshypfully
feasted of Licure king of Babilon. And th
time the kings dyd lende the one to the oth
playes and problematykes, & such other pl
saũts for their disports. And he which coul
not interpret them, sent tribute to him ỳ se
tha

hē. And bicause that Esope could wel inter-
pzete them, he tanght to the king of Babilon
he maner of it. And sythē, he cōposed ther ma-
nie fables, which the king of Babylō sent to
other kinges. And because they coulde not in-
erpzet them, they sent many tributes to the
king of Babilon, wherfoze the realm was sin
arged & filled of many gret riches. And after
hat, bicause Esope had no young childzen, he
doopted a noble young child to his sonne, the
which he pzesented to the king. And he recea-
ued him, as he had ben his owne sonne, which
hyld was named Enus. Thus Enus within
lytle while after, medled with ỹ chamberer
f Esope, which he held foz his wyfe, & knewe
ir bodily, & bicause he was greatly in doubt,
hat Esope wold aueng him, he accused esope
oward the kynde of cryme oz high treason, &
ompoſed false letters, shewing by thē to the
ing, how by the fables, which he sent here &
here, he had betrayed him. And that he had
onspired his death.

How the kinge commaunded that Esope should be put to death, and how he was saued.

The king Lycure beleuing and geuing cre
dence to the accusation made againste Es-
ope, was greatly wzoth, & commaunded Ye
ope his Seneshall, ỹ Esope should be put to
eath. And Yerope seing ỹ his sentence was

not iuſt kepe Eſope ſecretely within a ſepu
cre & all his gowdes were geuē to his ſonne
which had accuſed him. And within a long
while after. Nactanabus which was kyng o
Egyte, weninge that Eſope had bene putte t
death, as the comen renoume or talking wa
ſente a propoſition problematyke to Lycur
kyng of Babylon, the which conteyneth th
that foloweth. Nactanabus kynge of Egypt
ſent gretyng to Lycure king of Babylon, be
cauſe I wolde edyfie and builde a towre th
which ſhal not touch heauē ne earth. I pray
ȳ thou wilt ſend me maſons for to make t
the ſaid tower, & this prayer be accōpliſhe
I ſhal geue to the, ȳ tenth tribute of al my l
des & realmes. And whē the King of Baby
heard this demaund, he was greatly trouble
and wroth, & thought how he might ſatiſfie
geue an anſwer to this queſtion. And than h
called to him all his ſages for to haue the ſ
lucion of the ſayde queſtiō. And becauſe th
none of them could make ſolucion, the kyng
was more angry then he was before. And f
the great ſorowe that he toke thereof, he fe
down to the grounde, and ſayde: Alas I a
miſerable, and miſchaunce that haue loſt t
crowne of my realme. Curſed be he by wh
I made Eſope to be put to death.

¶ And whan Yorope the Seneſchal knew
the great anguiſhe & ſorow of the kynge, h
ſayd to him. Right deare ſyr take no more
rou

owe ne affliction in thy harte, but pardon & ogeue me, for I made not esope to be put to eath as thou cõmaundest me, for wel I wist hat yet thou shouldest haue nede of him. And outing to doe againste thy maiestie, sythen y me vnto this day I haue kept him in a sepul re. And when the king heard these words he as very gladde, and anone he rose from the round wher he lay, and went and embraced is Seneshall, saying: If it be so that Esope ay be founde on lyue, durynge my lyfe I shal e bound to thee, and therfore I pray the if it e so, let him come to me anone.

How Esope was brought before the kyng and how the king commaunded that he should be put in hys fyrst office or dignitie.

Sope was brought before the king, which fell downe to the kinges fete. And when e king saw that esope was pale & so afflic- d, he had of him great pitie. And commaun- d that he shold be taken vp & clothed of new nd when Esope was vpon his fete, he came fore the king & ful mekely saluted him, and maunded of him the cause why he had bene t in prison. And the king saide to him, that adopted son Enus had accused him. And n the king commaunded that Enus should punished of such paine as those that deny-

seth & ymagineth the death of their fathers t
dye. But esope prayed ỹ kyng that he wold
forgeue him. And than the king shewed esop
the questiõ of the king of Egipt. And whã E
sope had sent the letters, he sayd to the kyng
Write, & send again this sentence to the kin
of Egipt, geuing to him this answer. That a
ter the winter shall be passed and gone, ỹ shal
send vnto him workemen, for to builde an
make vp his tower, & thus he sẽt his ambass
dours to the king of Egipt. After this ỹ kin
made al the goods of Esope to be restored vn
to him, & to be put in his first dignitie, geuin
vnto him auctoritie & might to punish his se
after his wil. But Esope beningly receyue
againe into his house his adopted son, & swe
ly chastised & corrected him, & said: My sonn
kepe you my commaũdements, & take & pu
thẽ in thy corage. For we geue wel coũsail t
other, but for vs we cã not take it. And bec
se ỹ thou art an humaine mã, ỹ must be sub
iect to fortune: & therfore thou shalt first lo
god, & kepe thy self fro ỹ wroth & anger of t
king. And because ỹ thou art an humain m
haue thy cure & solytude on humaine thing
For God punished the cuyll & wicked folk
And also it is no heuẽly thing to do any bo
any harme, but shew thy selfe cruel to thy
mies, to thend, ỹ of them, thou be not cõde
ned, & to thy frends make ioyful semblaun
and good chꝛr, to thend that thou mayst ha

the surer their helpe and good will, for thou oughtest to desyre prosperitie, and welfare, to thy frends in aduersitie to al thine ennemies. Thou mayst speake fayre to thy wyfe, to ỹ entent ỹ she take none other man. For because a woman is much variable, and mouable as men flatter and speake fayre to hir. She then is lesse inclined to doe any euil. Kepe thée wel from a felowship of a man to muche cruell. For how be it that he haue good prosperitée, yet he is miserable. Stop thy eares, and kepe and hold wel thy toung, kepe the fro muche talking, & haue none enuy of other mennes goods, for enuy letteth ỹ enuious, haue cure & regarde ouer thy family or meny. And ỹ thou be loued like a Lorde, haue shame in thy selfe to do against reason, & be not negligẽt or rech lesse to learne euery day. Tell not thy coũsel to thy wife in no wise, spend ne waste not thy good wilfully, for better it is to a mã to leaue his goods after his death, thẽ to be indigente and a begger in his life. Salute ioyously such as thou mœtest by the waye, for the dogge maketh with his taile, feast and chœre, to thẽ that he knoweth by the way, mocke no man, neuer cease thy sapience, & al ỹ thou borowest geue it againe wt good will. And they which thou maiest wel help, refuse thẽ not. Kepe the cõ euill cõpany. And thy affayres or busines shew to thy frendes, & beware ỹ thou do nothing, wherof thou maiest repent the after.

And whan aduersitie shall come to thée, bear it pacientlỹ. Lodge and harbozow them ỹ be vnpurueied of lodging. And good wozd is medicine against the vices. Certainly he is well happy that may get to him a good frende. For nothing is so secretly kept, but once it shalbe knowen.

¶ Howe that Enus departed fro Esope and went and killed himselfe.

AND after great admonishments and teachings. Enus the sonne of Esope departed fro the company of Esope saying, that vniustly without a cause he had accused hym, he was full of heuinesse & sozow, & went vp to the top of a highe mountaine & fro thence vpcast him self downe to the foote of the hil. And thus wilfully he brake his bones, and kylled him selfe, as he that euer had kept euill rule and misgouernance, for euyll lyfe foloweth euyl end. After this Esope commaunded to ỹ faukeners that they should take foure young egles which wer yet without their nest. And when Esope had thē he accustomed & taughte them to eate theyr meate high & low, and eche of them had to their fæte two childzē fastned & bound. And as the childzē lift vpward, made their meat to come downward, the yonge Egles in likewise folowed vp & downe to take their meate. And thus these things dzest and

made

ade, & that the wynter was gone and passe, sope toke his leaue of the king of Lycure & ith his egles and childzen went into Egypt nd whan Esope arriued and came before the ing of Egipt, the king seing that Esope was okebacked, & counterfeited of body, thought himselfe that he was but a beaste, and that e king of Babilon mocked him and his per- on, for he considered not that a foule vessell ught be full of right good wyne. For men ay not onely take hede of the vessell, but to at which is in it. Esope than kneled before e king, and right humbly he saluted hym. nd the kinge sitting in his maiestie saluted im right graciously and beningly, saying in his maner, how lykest thou me and myne? nd Esope aunswered, syr thou lykest and se- nest to me to be the Sunne, and thy men the parkes of it.

How Esope made solucion to the king of Egypt vpon the question which he sent to the king of Babylon Lycurius.

When the kinge hearde the aunswere of Esope, he was moch meruayled that he was so subtyll in his aunsweres, and sayde to him in this maner. Halte thou brought with the all them that shal edyfy and make by my power, yea sayde Esope. But fyrst thou must shew

shewe vnto me ỳ place, wher as thou wilt
ue it. The king thã departed out of ỳ palic
& set Esope into a faire field, & said: sæst tho
this fair field. It is the place where I wou
haue my tower. Esope than to eche cozner
this fielde layde an Egle with two chyldze
The childzen held the meat vpward into t
ayze, and the Egles began to flée after it. A
than the childzẽ with an hyghe voyce begã
cry, saying: Bzing vs now clay, stone, bzi
wood, and tyles, and we shall buyld vp
tower. And whan the king saw this, he say
to Esope: as by great admiration. Now sa
he: haue ye men in your land which haue wi
ges? And esope said: many such we haue ther
Than said the king to Esope. Thou hast va
quished me by thy reasons & wozdes. But
pzay thée & require thée that thou wilt an
swere me vpõ a questiõ, which is this, I ha
made mares to be bzught to me out of Grec
which cõceaue & bare hozses by the helpe of
hozses, which be in Babilon, & Esope than a
swered him: Syz to mozow I shall geue yo
an answere vpon this questiõ. And after tha
Esope was returned into his lodging, he sai
in this maner to his seruaunts. Make ye so
mong you, ỳ ye get me a great cat, & the se
uaunts accomplished the wil of Esope. Th
Esope openly before the folk, made the cat
be beat n with roddes: & as the Egiptiãs sa
this, they rã anone after ỳ said cat for to hau

take

ake him, but they might not. The which seyt
e dæd done, ỳ Egyptians went & shewed to
he kyng. And anone, the king cõmaunded ỳ
sope shuld be brought befor his person. And
hé esope was come befor his maiestie. The
ing sayd to Esope: come hether, what hast
hou done, wotest thou wel ỳ the God which
s adoured & worshipped of vs, is of figure &
keues as a cat. For certain al ỳ Egiptians
worship & adourne the ydoll made after the
ourme and figure of a cat: wherfore greatly
hou hast offended. And esope said thus to the
ing. Syr, this false & euill beast on the night
ast past, offended greatly agaynst the kynge
f Babilon, for this beast hath slayne a Cock
which he much loued, because ỳ he fought so
trõgly, and song on the houres of the night.
And the king sayd to him: Esope, I had neuer
beleueth ỳ thou shuld haue made so great a
esing befor me. For it may not be that this
at shuld haue gone & come on a night fro hẽce
to Babilon. And esope smiling sayd to him.
Syr, in such maner cometh & goeth from Ba
bylon horses, which the mares brought out of
Grece cõceyued, & bare yong horses. And thã
after these wordes sayd by Esope, the kyng
praised greatly the sapience of Esope, & than
the kyng made more of him, & more worship
ped him than he did before. And anone on the
uert morow after, ỳ king of Egipt made all ỳ
belle and greatest of his Philosophers, and

wisest

wyſeſt men in all his countrey to be called be
fore him, the which he enfourmed of the grea
ſubtiltie & wit of Eſope. And commaũded th
to go to ſupper in to his court with Eſope. An
as they wer ſitting at the table, the one of th
ſayde thus to Eſope. Thou muſt pardon me
for here I am ſent to ſpeke to thee. And eſop
aunſwered ſaye what it pleaſeth thee: and h
ſayd it is gods wyl that no man ſhould mak
any leſings. And after, another ſayd to Eſop
there is a great tẽple, in the which is a colũn
right great, the which colũne bereth & ſuſtey
neth .xii. cities, & euery citie is couered with
thyrtie great ſayle, vpon the which two wo
men be euer running. And eſope anſwered to
him in this maner. The ſmall and lytle chyl
dren of Babilon, know the ſoluciõ of this que
ſtion. For this temple wherof thou ſpekeſt is
the heauen, and the columne is the erthe, and
the .xii. cities ben the .xii. monthes of the yeare
and thyrty ſailes be the daies of the monethes
and the two which euer without ceaſe runne
ouer the thyrty ſayles, is to vnderſtande the
day and the night. Than ſayde the king of E
gipte to the lords of the court. It is now right
and reaſon, that I ſende tributes, and gyftes
to the kynge of Babylon, and anone one of
them ſayde to the king, Syr who muſt make
to him another queſtion, the which is this
What is that we neuer herd ne ſawe. And
the kynge than began to ſaye to Eſope, I

pray

ray the to gyue solution to this questiõ. And
sop returned to his lodge, & fayned to make
n oblygation, on the which Esope made to
e written this which foloweth. ¶ I Nectana
as King of Egipt knowe before all men to
aue borowed of king Likuras a thousãd mark
f gold the which I Nacanabus kinge of E-
ypt promyse to pay to the sayd king Lycure
ithin a certayne terme, which as than was
ast, ỹ which Cyrographe or writing Esope
esented on the morow following to the king
f Egypte, which greatly merueyled at the
oytinge, and sayd to the noble men of his
ourte, whiche were ther present. Haue you
uer sene or heard saye that the king Lucure
ad lent to me any money or other thing: and
he knights sayde naye. Esope than sayde to
hem. If it be as ye say to me, your question
s assoyled, for now ye heare & see ỹ whiche ye
eard ne sawe neuer. And than they of Egypt
ayd ỹ the king Lycure was wel happy & for-
unate, to haue in his might and subiection
uch a subiecte and seruaunt, as Esope, was, &
ent Esope agayn into Babilon with greate
yftes & tributes, for the kyng of Babilon.

¶ How Esope retourned into Babilon, and how for to be worshipped, he dyd do make a statute or ymage of golde.

WHan Esope was come before the king of Babylon, he told and reherſed to hi all that he had done in Egipte. Wherfore th king commaunded that in the worſhip of E ſope a ſtatute or ymage of gold ſhould be ſ in the publique or common place, within whyle after Esope had deſyre and wyll for to go in Grece, and aſked leaue of the king to g thither, wherof the kinge was ſorowfull, an Esope promyſed to him that he ſhould retur into Babilon, and ỳ ther he ſhould liue & di with hym, and thus the kinge graunted hy leaue.

And as Esope was goyng and walkyng th rough all the cities of Greece with worſhyp ſhewed his ſapience and Fables in ſuch wy that he gat worſhip and glory, and was reno med and knowen throughout all the lande Grece. And at the laſt he wold come into th land of Delphy, which was the beſt prouinc of all grece. The citizēs thē of the citie of De phy by their enuye mocked and diſhonoure Esope, and Esope ſaid to thē: My lords ye b lyke the wood which is on the ſea. For whe men ſee it far, it ſeemeth to be right great, bu as men come nere, it apereth but a ſmal thin Thus is it of you, for when I was far fro yo I wend that ye had ben the beſt of all ỳ lande & now I know that ye be the worſt. And wh the Delphynes hard theſe words they helde counſel together, and one of them ſaid: Moſt

wyſ

yse lordes, ye know well enough how that
is man hath had great cheare & glory in all
e cities and places where as he hath bene.
Wherfore if we take not hede to our selues,
e shall take from vs our great auctorite, &
al destroy vs. And this they ymagined toge-
er how & what maner they might put him
death. But they durst not attempt ne fall
n him for ỹ great cõpany of strãgers which
ben wer ther within the citie. Neuertheles,
s they espied and saw that one of the seruãts
f Esope made the males and other gere redy
or to ryde and depart thence, they went and
oke a cuppe of gold out of ỹ tẽple of Apollo,
secretly put it into ỹ male of Esope. Esope
ben was ignorant and knew nothing of this
reason, he departed out of Delphy. But he
as not farre whan the traytours ran after,
nd toke him with great noyse and clamour
nd Esope sayde to them my Lords why take
e me, and they sayde: Ya thefe of celestiall
enaments, crockbacked and sacrilege: wher-
ore hast thou dispysed and robbed the temple
f Apollo.

How Esope was betrayed and how he re-
hersed to the Delphynes the fable of the
Ratte and the Frogge.

The which thing Esope denied, and againe
sayd. And then they vnbynded ỹ male in ỹ
which they founde the cup of gold. And they
went

wenke and shewed it before the people. An
esope considering and seying the way of the
malice & wickednesse. And knowing that h
could not eskape, began to wepe and to mak
sorrow on his fortune. And one of his friende
named demas, saw esope thus weping: com
forted him, saying thus. Haue good courage
reioyce thy selfe, & anone the Delphenes wi
and concluded together, ỹ they as sacrileg
worthy, to receyue vilanous death, shuld tak
esope, & make hym to be led vpon a high mo
taine for to be there throwē downe from th
top of the hill to the foote of it. Whan Esop
knew their sentence, he sayd to thē, and reh
sed to them this fable, for to withdrawe the
fro their malice & sayd, whē peace was amō
all beastes. The Katte and the Frogge loue
much eache other. And the Rat called ỹ Fro
to come and dine with hir. The Rat sayde t
the Frogge, eate of the meate which pleaset
thæ best. And as they had eaten enoughe, th
Frogge sayd to the Katte. Come with me
thou shalt be wel fested at thy supper, to thi
ỹ thou maist the better passe the ryuer, tho
shalt bynd thy selfe to my foote. The Rat wa
bound to the Frogges foot, & anone the Fro
lept into the water & drew the Rat after hi
And as the rat was nere drowned, he sayd t
the Frogge. Wrongfully thou makest me t
suffre death, but they that abyde on lyue sha
auenge this misded on thæ. And as they wer

thu

thus drawing the one forward, and the other backeward, a kyte seing the debate and strife betwene them, toke them bothe together and eate them.

In lykewyse ye make me to die wrõgfully But Babilon and Grece shall auenge me vpon you. But yet for this the Delphynes dyd not let goe Esope, but in stead of death they drewe and pulled him shrowdly, and the beste wyse that he could, he defended and auenged him selfe against them.

How Esope ended and dyed miserably.

And as Esope was thus fightinge against them he escaped out of their handes, and fled into the Temple of Appollo, but all that profited him nothing, for by force and strẽgth they drewe him out of the Temple, and than they led him where as they would haue hym for to be put death, and Esope seynge him so inuapered, said to them in this wise. My lords drede ye not, your God Appollo shall auenge me on you, but notwithstanding for all that he cold say, he was brought to the place where he should dye, and seinge that he could not escape fro them, he began to reherse to thẽ this Fable. Ther was ones a woman which had a doughter which was a virgin & a sole. The mother prayed oft to hir gods that they would

giue to hir doughter wytte and reason. Her
doughter was once in the Temple and heard
what she sayd in her prayer. And anone ỳ mai
went into the field & saw a man which fylle
a sacke with corne, She came & demaũded o
him what he did, and he saide: thaire doughter
put wyt into this sacke. And she saide again
to him: Alas my frynd I pray thee that ỳ wil
put some wit into my body & my mother sha
pay thee wel for thy labour. And anon he to
her & put his wit into hir belly, & toke hir ma
den head from hir. And ful glad she returne
home to hir mother and sayd to hir. Mother
haue founde a fayre yonge man which hath
put wyt into me, & ỳ mother hering these wo
des was ful of sorow, and saide to hir dough
ter. My doughter, thou hast recouered all th
wyt, but ỳ wyt ỳ thou hadst thou hast lost. Al
so to the she rehersed another fable. There wa
a husbandman which frõ his youth vnto hy
old age had euer ben in ỳ fields & neuer ca
in no citie, he prayed his maister that he migh
ones se the citie, & they had him vpõ a char
which was tiled & drawen with Asses, & sai
to him, prick wel these asses for they shall
thee into the citie; & after that he had prick
thẽ, there rose vp a great tẽpest wherof ỳ ass
were so sore soiled, that they left the right wa
& toke another way, & went and drew the ca
vpon a mountaine, because they could not
through the great tẽpest they fel, both the ca
an

and all to the fote of the hil, & as the old man saw him selfe falling, he sayde to Jupiter in this maner: Ha Jupiter if I offēded the, must I therfore die so miserably? I am more angry of these foule and inutile asses, by whō muste receiue death, thā if they wer faire & good horses. And in likewise it appeareth to me, for of good men & iust I shal not be put to death, but by you which are euil and peruerse, & as they wer al come to the place for to cast down Esope, he told to them another fable in this maner. A man which was enamoured of his doughter, the which by force he defloured, & he sayd vnto her father. Ha father, thou art a ful euil man that hast done to me such shame or rather I should haue suffered this cryme of an hundreth other men, then of the. Semblably it is of me, for I had leuer suffer death of other men then of you. And thā they threw him down fro the top of the hyll, and thus he dyed myserably.

How the Delphines sacrified to their gods and edifyed a temple for to please them of the death of Esope.

And after whan Esope was put to death it fel that in their citie, ran a great pestilence and famine, that they lost all their vyttes, & for this cause they sacrifyed to their god Appollo, for to please them of the deaths

of Esope, and bicause that vniustly & wrongfully, they put hym to death, they made and edifyed a temple, and whan the Princes and great Lordes of Grece had tydings, howe the Delphyties put Esope to death, they came to Delphy, for to punish them which had put Esope to death.

Thus endeth the lyfe of Esope.

And here beginneth the Prologue of of the fyrst booke.

ROmulus, sonne of Tybere of the citie of Antique greetting. Esope man of Grece, subtill, and ingenious, techeth in his fables how men ought to kepe & rule the well. And to the ende that he shoulde shew the lyfe and customes of all maner of men. He inducet the birdes, the trees, and the beasts, speaking. To the ende that man may know, wherfor the Fables were founde. In the which he hathe wryten the malice of euill people, and the argumentes of Improbes. He teacheth also to be humble, for to vse wordes and many other fayre examples, rehearsed and declared here after. The which I Romulus haue translated out of Grekes tongue, into Latyn tongue, the which if thou reade the, they shall sharpe thy wyt, and shall geue to the cause of ioye and myrth.

¶ The first fable is of the Cocke and the precious stone.

A Da Cocke ones did seke his passu re in ỹ dunghill, he found a precious stone, to whō the Cocke sayd: Ha fayre stone and precious, thou art here in the filth, & if he that desyreth thée, had found thée as I haue, he shuld haue taken thée vp, & set the agayn in thy first state. But in dayne I haue found thée, for nothing haue I to dow with thée, ne good I may do to thée, ne thou to me. And this Fable sayd Esope to thē that red this Booke: For by the Cock is vnderstād the sole, which careth nat for sapience ne wysedom. Like as the Cocke by the precious stone, & by this stone is vnderstand this present booke.

¶ Of the Wolfe and the Lambe.

Of the innocent & of the shrewe. Esope rehearseth to vs such a fable. How it was so that the Lamb & the Wolf had both thurst, and went bothe vnto the ryuer for to drinke. It hapned that the Wolfe dranke aboue and the Lambe beneth. And as the Wolf perceyued the Lamb drinking, he sayd with an high voyce. Ha knaue, why hast thou troubled my water which I should nowe drinke of. & my Lord saying your grace, the water commeth

fro you toward me. Then sayd the Wolfe
the Lãbe: hast thou no shame no dred to cu
me. And the Lambe sayd: my lord by your le
ue. And the Wolfe sayd agayn. It is not sy
wekes past synce thy father dyd as muche.
And the Lambe answered yet was I not th
time borne. And the Wolfe sayd agayne vn
hym: Thou hast eaten my father. And t
Lambe aunswered: I haue not eaten. Th
sayd the Wolfe: thou arte well lyke thy f
ther, and for hys sinne and myscred thou sha
dye. The Wolfe than toke the Lambe, a
eate him. This Fable sheweth, that the cu
man tareth not by what maner he may ro
be and destroye the good and innocent man.

¶ Of the Rat and the Frogge.

NOw it was so that the Rat went on Pi
grimage & came by a ryuer, & demaunde
help of a Frog for to passe ouer, and than th
Frog bound the Ratres fote by her fote an
swame in the myddes of the ryuer, & as the
were there, the Frogge abode to the ende,
the Rat should be drowned. And in the mea
whyle a kyte perceauyng that, bare both a
way. And therefore he that thinketh disceiu
disceiple shall come to hym.

¶ Of the Dogge and the Shepe.

OF the men chalengynge which euer ha
seekynge occasion to doo some harme an
damage

amage of the good Esope sayth such a fable.
Somtyme was a Dogge which demaūded of
Shepe a loke of bread ỹ he borowed of him.
And ỹ Shepe answered ỹ he had neuer none
of him. The Dogge made her to come before a
Iudge. And bycause the shepe denied the dette,
the Dogge brought with him falke witnes ỹ
were, the Wolfe, the Pelayne, and the
Sparhauke. And when these witnesse should
be examined and heard, the Wolf sayd to the
Iudge. I am certayn & I remember well that
the Dogge lent to her a loke of brede. And the
Pelayne went and sayd: he receiued it to pre
ent my person. And ỹ Sparhauke sayd to the
Shepe, why denyest thou that which thou hast
taken & receiued. And thus was ỹ powre shep
vanquished. And then the Iudge commaunded
her that she should pay the Dogge, wherfore
she should do away before the winter her flese &
wolle for to pay that, that she neuer had. And
thus was the powre Shepe dispoyled. ¶ In such
maner the cuyll and hungry people, which by
theyr great vnfaythfulnesse robbe & dispoyle
the powre folke.

¶ Of the Dogge and the pece of flesshe. 5

HE that desired to haue other mens goo-
des he ofte leseth his owne, whereof E-
sops rehersleth lutche a Fable. In tyme past

there was a Dogge which wēt ouer a brid
and helde in his mouth a pēce of flesshe. A
as he passed ouer the bridge, he perceyued t
shadow of his owne self, & of his pece of flesh
within the water, & he wening ẏ it had be
an other pece of flesh, forthwith he thought
haue taken it, as he openeth his mouth ẏ fle
fell into the water, & thus he lost it. And rig
so it is of many one. For whē they thinke fo
to rob other they lese their own proper gods
Wherfore for the loue of a vayne thing me
ought not to leue that which is certayne.

¶ Of the Cowe, the Gote, and the Shepe. 6

MEn saye commonly that it is no good t
eate Plommes with his Lord. Ne to th
poore it is not good to haue partage and deui
tion with him which is rich & mightie. Wher
of Esope reherseth such a Fable. The Cow
the Gote and the Shepe, went ones an hun
ting, and toke with them the Lyon & chased
an herte, and when they wente to fetch thei
partes, the Lion said to them. My Lords I let
you to wete ẏ the first part is mine, bycause
I am your lord. The second, bicause that I am
strōger then ye be. The third, bycause I ran
more swifter then ye did. And whosoeuer tou
cheth the fourth part, he shal be my mortal ene
my. And thus he toke frō thē that heart. And

herfore this fable sheweth ỹ the powre should
ot kepe felowship with the mighty, for he
s neuer faythfull to the powre.

¶ Of the Thefe and the Sunne. 7

N O man is chaunged by nature, but an e-
uill mā may well haue a worse yssue thā
ym self, whereof Esope telleth such a fable
Thefe held the feast of his wedding, & his
eighbours came wher as the feast was kept
nd worshipped, & bare honour to the thefe, &
wise man sawe that the neighbours of the
efe were ioyfull and glad, he sayd to them.
e make Joy and gladnes of that wher of ye
ould wepe, take hede then of my words and
derstand your ioy. The Sunne wold once
e maried. But all the nacions of the world
ere against him and prayed Jupiter that he
ould kepe the Sunne fro wedding. And Ju-
ter demaunded of them the cause why they
ould not haue hym to be maried. The one
them sayd. Jupiter, thou knowest wel how
er is but one Sunne and yet he brenneth vs
. And if he be maried and haue any childre,
ey shall destroy all kynde. And therfor this
le sheweth how we ought not to be reioy-
of euill felowship.

¶ Of the Wolfe and the Crane. 8

Who soeuer doth any good vnto the euyll
man he sinneth as Esope sayeth, for of

any good which is done to the cuyll, commeth
no profite, wherof Eſope rehearſeth vnto
ſuch a fable. A Wolfe eat & deuoured a She
of whoſe bones he had one in his throte, whi
he could not haue out, & ſore it greued him.
Then went the Wolf and prayed the Cra
that he wold drawe out of his throte the bon
And ỹ Crane put in his longe necke into h
throte & drew out the bone, wherby the wo
was whole. And thē the Crane demaunded
hym her payment or ſalarye. And the Wol
anſwered, thou art ryght vnkind and can
good, remēbreſt thou not what I might ha
done to thee, for when thou haddeſt thy nec
within my throte, if I had wouldē, I myg
haue eatē thee. And thus it appeareth by th
Fable, that no profit commeth of him whi
is an cuyll felowe.

Of two Bytches howe that one lodged the other in tyme of lyttering.

IT is not good to giue credence and beleue
the ſayings of flatterers. For by ſwete wo
des they deceyue the good folke, wherof Eſo
rcherſeth to vs ſuch a Fable. There was
Bitche vpon a tyme, which wold faine lit
and be deliuered of her yong dogges, & ca
into the houſe or habitation of another byt
and prayed her by ſwete wordes that ſhe wo
lend her a place vther as ſhe might lytter h
yon

onge Dogges, and that other Bytch lent to
er, her bed and her house, wenyng to her to
w well. And whan the bytch had lyttered her
yttle dogges, the good bitch sayd to the other
hat it was tyme that she should go & depart
ut of her house, & thā the bitch and her yong
ogges ran vpō the other & bote her, cast her
ut of her house. And thus for good, many one
ath hurt and damage agayne, and so ofte the
od men lese their goodes by the deceptiō and
attery of the cuyll and peruerse people.

¶ Of the Man and the Serpent.

HE that leaneth and helpeth the euil men,
sinneth. For after that men haue done to
hem some good they hurt thē afterward. For
men say comonly if ye kepe a man fro the ga
lwes, he wil neuer loue you after, whereof
Esope reherseth to vs sutche a Fable. There
was sometyme a man which found a serpent
within a vyne, and for the great wynter and
olde, the serpent was hard & almost dead for
old, wherof the good mā pitied & toke & bare
er into his house, & layd her before the fyre,
nd so muche he dyd that she came agayne to
er strength & bygour. And than she began to
ye and whysled about the house, & troubled
e good wyfe and the chyldre, wherfore this
od man would haue had her out of his hou
. And whan he thought to haue taken her,

she

the ſprang about his necke for to haue ſtra
gled him. And thus it is of euill folke, whi
for the good done to them, they yeld agayn
euill, and deceaue them which haue had pit
on thē. And therefore their felowſhip is ne
ther good ne euyll.

¶ Of the Lyon and the Aſſe.

OF thē that mocke other, Eſope reherſet
ſuch a Fable. There was an Aſſe whi
met with a Lion, to whō he ſayd: my broth
God ſaue thee. And the Lyon ſhaked his hea
and had great payne to withold his courag
from deuouring the Aſſe. But the Lion ſay
to him ſelfe: It behoueth not the ſtrōg fo n
ble and ſo fayre as mine be, to fouth ne to by
ſuch a foole beaſt. For he ỳ is wiſe may n
hurt the foole, ne take hede to his wordes, b
let him go for ſuch as he is.

¶ Of the two Ratts.

BEtter it is to lyue in pouertee, than to li
rychely being euer in daunger: wherof E
ſope rehearſeth a fable. There were two R
tes, whereof one was great and fatte and he
him in a ſoller of a ryche man, and the oth
was poore and leane. On a daye this grea
Rat went to ſport him in the fieldes, and m
by ỳ way ỳ leane Rat, of the which he was
reiuced as wel as he could into his poore caue
hole, & gaue him of ſuch meat as he had. Th
ſay

yd the fat rat, come ȳ with me & I shal giue thee other meates. Ye went with him into e towne, & entreth both into the seller of the ch man, the which was full of all goodes, & han they were within, the great Rat prese̅ d and gaue to the poore Rat of the delicious eats, saying thus to hym: Be mery & make od chere, & eate & drink ioiously, and as they ere eating, the butler of the place came into eller, & the great Rat fled anone to his hole he poore rat wist neuer whether he shold go flee, but hid him behind the doore with great are & dreede. And the butler turned againe & w him not. And whe he was gone ȳ fat rat me out of his caue or hole, & called the poore at, which was yet shaking for feare, & sayde nto him: Come hither & be not afrayd to eat much as thou wilt. And thā ȳ poore rat said him: for gods loue let me go out of this sel r. For I had leuer eate some corne in ȳ fiel s & lyue surely, thā to be euer in this feare, thou art here in great doubt and liuest not rely, & therfore it is better to lyue poorely & rely, than to lyue richly & without surāce.

Of the Egle and the Fore. 13

We the puissaunt and myghtie muste doute the feble, as Esope rehearseth to a Fable. There was an Egle which came ere as young Fores were, and take away

one

one of them, and gaue it to his yong Egle
fede them with. The Fore went afte
prayed him to restore and giue him ag
yong For. And the Egle said: he wold
he was ouer him lord & maister. And than
For full of shrewdnesse, and malice, bega
put together great abundance of straw r
about the tree, wherupon the Egle & his y
bryds were in their nest and kyndled it w
fire, & whan ye smoke & the flame began to
vpward, the Egle seing the death of hir y
brydes, restored the yong For to his moth

¶ Of the Egle and the Rauen. 14

HE that is wel and sure garnysshed, yet
false counsayle may be betrayed, as el
telleth such a fable, an Egle was some ty
vpon a tree, which held in his byl a nut wi
he could not breake, the Rauen came to hi
and sayd thou shalt neuer breake it, fyll th
gle as hie as thou can, and than let it fal vp
the stones, and the Egle began to fly & let
the nut & thus he lost his nut. And thus ma
one hath bene deceiued through false counse

¶ Of the Rauen and of the Fore. 15

They that be glad and ioyfull of the pra
sing of flatterers, oftentimes they repe
them, whereof Esope reherseth to
suche a Fable. A Rauen whiche was vpo
t

e, and held in his byl a chese, which the For
much to haue. Wherfore he went and
him by such wordes as foloweth. O
Rauen, thou arte the gentlest byrd of
other byrdes, for thy fethers be so fayre, so
ght, and so replendisshing, and can also wel
ge. If thou hadst thy voyce clere and smal,
u shouldest be the most happy of all other
des. And the foule which herde the flatte-
ng wordes of the For, began to open his byl
to sing, and then the chese fel to the grou
the fore toke it vp and eate it. And when
Rauen saw that for his vainglory he was
ctyrd, he wered heuy and sorowful, and re
ed him of that he had beleued the For. And
fore this fable techeth vs how we ought
to be glad ne take reioysing in the wordes
alse and vnfaithful folke, ne also to beleue
terye.

Of the Lyon and the wylde Boze, the Bull and the Asse. 16

When a mā hath lost his dignitie or office
he must leue sickte hys audacitie or har-
esse, to the end that he be not hurt and mse
. Wherof Esope sheweth vnto vs suche a
le. There was a Lyon which in his youth
s fyers and much outragious, and when he
s come to his old age, there came to him a
d boze, which with his teeth rent and brast

a great

a great pece of his body & auenge vpon hy
the wrong that the Lyon had done to him
fore that tyme After came to hym the Bu
which smote and hurt him with his horne
also an Asse came which smot him in the f
head with hir fete by maner of vyndicati
and the the Lyon began to wepe, saying w
in him self in this maner. When I was yo
and vertuous, euery one douted & feared m
And now that I am olde and feble nere to
death, none holdeth no setteth ought by m
but of euerione I am set a back. And bica
that now I haue lost both vertue & strengt
I haue lost all good and worship. And therfo
this fable sheweth how they must be meke
humble. For he that getteth no frends ou
to be doutous to fall in such perelles.

¶ Of the Asse and the yonge dogge.

NOne ought to medle of that which
can not do. Wherof Esope rehers
such a Fable of an Asse which was in y hou
of a lord which had a lytle dogge which he
ued wel, and eate vpon his table. And y ly
dogge chered and lepte vpon his gowne &
all them that wer in the house he made the
wherfore the Asse was enuious and sayd
hym self: If my lorde and his meny loue t
mischaunt beast that maketh chere on the,
great reason they muste loue me, if I ma
che

ere to them. And therefore from henceforth
shal take my disport, and shal make ioy, and
ay with my Lorde and with his meny. And
the Asse was in this thought and ymagina
on. It happened that he saw his Lord which
tred into his house. The Asse began than to
aunce and to make chere, and to singe with
s swete voyce and approched him selfe to-
ard his Lorde, and lept vpon his shoulder &
egan to kisse & to lick him. The lord than be
an to cry out with an high voice and said: let
is foule horson which hurteth me so sore, be
aten and put away. The Lords seruauntes
ke great staues & began to smite vpon the
ore Asse & bete him so sore that after he had
o courage to daunce. And therfore no man
ght to entermyt him selfe for to do a thing
hich by him is impossible to be done.

Of the Lyon and the Rat.

The mighty and puissaunt must forgiue the
feble for oft the lytel may wel giue aide &
lpe to the great. Wherof Esope reherseth
ch a fable of a Lyon which slept in a forest,
d the Rats disported them about hym. It
ppened that the Rat went vpon the Lyon,
herfore the Lyon awoke, and with his claw
he toke the rat, & whē the rat saw hir thus
kē in, she said vnto the Lyō. My lord pardon
e, for of my death nought shal ye win, for I
ppose not to haue done to you any displea

sure. Then thoughte the Lyon in him sel
that no worshyp it were to put hir to death
wherfore he graunted his pardon and let hi
go. After this it happened so that the same L
on was taken in a trap, & as he saw him th
caught and taken, he began to crye and ma
sorow. And then when the Rat herd him cr
he approched and demaũded of him wherfo
he cryed: and the Lyon aunswered to hym
Seest thou not how I am taken and bou
with this lyne. Then sayd the Rat to hi
My Lorde. I will not be vnkynd, but euer
shal remembre the grace which thou hast d
vnto me, and if I can I shall now helpe tha
The Rat then began to byte the corde and
long he gnawed theron til that the cord bra
and the Lyon escaped. Therfore this fable t
cheth how that a man mighty ought not to
praise the little, for sometime he that can n
hurt, yet at nede may giue help to the gre

¶ Of the Willayne and his mother.

HE that euer doth euyll ought not to su
pose ne haue truste that his prayer shal
herde. Of which thynge Esope sheweth vn
vs suche a Fable. There was a Willay
which was sycke, in so much ỹ he had no tru
to recouer his health. And as he saw him s
vered and feble, he prayed his mother that
shoulde pray vnto hir gods for him. And h
mother answered him. My sonne, thou hast

rently offended & blaspheme thy gods, that
ow they will auenge them on thee, for thou
ayest not to thē by pitie ne by loue, but for
olour & drede. For he which leadeth an euyll
yfe and in his euil dealing is obstinate, ought
ot to haue hope to be deliuered of his euyll.
For when one is fallen into extreme sickness
han is the tyme come that he must be payde
f his workes and dēdes. For he that offēdeth
ther in his prosperitie, when he falleth in ad
ersitie he findeth no frends.

¶ Of the Swalow and other birds.

¶ He that beleueth not good counsel may not
fayle to be euil counselled, whereof Æsope
heweth to vs such a fable, of a ploughman
which sowed linsede. And the swallowe seing
hat of the same Linsede, men might make
ets & gins, wēt & said to al other birds: come
ith me ye all, & let vs plucke vp all this, for
we let it grow, the labourer shal make gins
nets to take vs all. And so all the byrds dis-
prayed his counsel. And then ỹ swalow seing
is, went & herboured hir in the ploughmās
ouse. And when the flare was growen & plu
ed vp, the labourer made gins and nettes to
ake byrdes, wherwith he toke euery day ma
y other byrdes, & brought thē into his house.
o the which birdes the swalow than sayd: I
old you wel before, how it should happe, wher-

foze men ought not to dispzayse good counse

¶ Thus endeth the fyrst booke of Esope.

And here beginneth the Pzologue of the seconde booke.

¶ The Pzologue of the seconde Booke.

ALl maner of fables be found foz to shew folkes what maner of thing they shal ensue and folow. And also what manner of thing they muste and ought to leage & flee foz fable is as muche to saye in Poetry, a wozdes in theology. And therefoze I shal wryte Fables foz to shew the good condicio of the good men, foz the lawe hath bene geue foz the trespassours oz mysdoers: and bicaus the good and Juste be not subiect to the lawe as we fynde and reade of all the Atheniens whiche lyued after the lawe of kynde, and all they lyued after theyr libertye. But by thei wyll they would haue demaunded a kinge fo to punish all the euill, but bicause they wer not accustomed to be enfourmed whan any them was corrected and punished, they wer greatly troubled, as thyr newe kinge ma Justice, foz because that afoze that tyme th had neuer ben vnder no mannes subiectio and it was great charge to them to be in s uitude, wherfoze they were sozowfull that

uer they had demaunded any kyng. Agaynst the which esope reherseth such a fable, which is the first & formoste of his second Boke.

¶ The first Fable is of the Frogges and of Jupiter.

NOthyng is so good as to lyue iustely and at lyberty, for fredome and lybertye is better then any gold or syluer. Whereof Esope reherseth sutche a Fable. There were Frogges, which were in dytches & pondes at their lybertye. They all togethers in one made a requeste to Jupiter that he would geue them a kyng, and Jupiter therof began to maruayle, and for their kyng he caste to theym a greate peece of wode, which made a greate sowne in the water, wherof they had greate drede & feare, and after, they approched to their kyng for to make to him obeysaunce, & whan they perceyued that it was but a peece of wodde, they turned agayne to Jupiter prayeng hym swetely that he would geue to theym another kyng, and Jupiter gaue to theym the Heron to be their kynge. Than the Heron entred into ỹ water & eate theim one after another, & whan the Frogges sawe ỹ their kyng did so deuoure theym, they began tenderly to wepe, saying to Jupiter. We pray the right

high & mighty Jupiter to deliuer vs frō the
threate of this Dragon and tyraunt which ea
teth vs one after an other. And than sayd Ju
piter to them, the king which ye haue demā
ded, shalbe your Maister. For whan mē haue
that which they ought to haue, ought to be
ioyfull and glad, & he that hath lyberty ought
to kepe it wel, for nothing is better than liber
tie, for libertie should not be well sold for al
the gold and syluer in the world.

¶ Of the Columbes or Doues, the Kyte and the Sparhauke.

WHo that putteth hym self vnder ỹ saue
garde or protection of the euyll, ought
to vnderstand and know that whan he asket
ayde and helpe, he getteth none, wherof Es
rehearseth such a fable of the Doues, which
demaūded a Sparhauke for to be their king
for to kepe them fro the kite or Milayne,
when the Sparhauke was made King ouer
them, he began to deuour them the which Co
lumbes and Doues sayde among them: the
better it were to suffre of the Kite, than to b
vnder the subiection of the Sparhauke, &
be mar fred as we be, but thereof we be wel
worthy, for we our self bēn cause of this mi
chief, & therfore whā men do any thing, the
ought to consider & loke what shall be the en
of it. For he doth prudently & wysely, whi
taket

taketh good hede of the ende.

¶ Of the Thefe and the Dogges. 23

When that one gyueth any thynge, men ought to take hede of the ende which is gyuen, wherof Esope reherseth such a Fable of a Thefe whiche came on a night within a mans house for to haue robbed him, and the good mans dogge began to barke at hym, and the the thefe dyd cast at hym a pece of breade, & the dogge sayd to him: thou castes not this bread for no good will, but only to thende that I shonld hold my peace to the intēt that thou maist rob my maister, & therfore it were not good for me ỹ for a morsell of breade I should lose my lyfe, wherefore goe thy way or els I shall awake my maister & al his meany. The dogge then began to barke and the thefe fled, and thus by couetousnes many one haue receyued greate gyftes, the which been cause of theyr death and to lese their heades. Wherfor it is good to consyder and loke well to what intent the gifte is gyuen, to the end that none may be betrayed through giftes, ne ỹ for any giftes men ought not to worke treason against his Lorde.

¶ Of the Wolfe and the Dolue. 24

It is good to beleue all such thinges as men may heare, wherof Esope rehearseth suche Fable of a Wolfe, whiche came towarde a

Howe which wepte and made sorow for the great payne y she felte because she made her yong pygges, and the Wolf came to her saying. My syster make thy yong pygges surely, for ioyfully & with good wyll I shal serue thee & help thee. And soone the said to him, go furth on thy way for I haue no nede ne help of such aseruāt. For as lōg as thou shalt stand here I shall not delyuer me of my charge. For other thinges thou desyrest not, then to haue them & eate them. The Wolf then went and anone the sowe was delyuered of her pygges. For and she had beleued him she had don a sorow full byrth, and thus he that foolyshly beleueth, foolishly it happeneth to hym.

¶ Of the Mountayne that shoke.

Ryght so it happeneth that he that shaketh hath drede and is fearfull, wherfore Esope reherseth to vs such a fable of a hyll which began to trymble and shake because of the Wolf which delued. And as the folke sawe that the earth began to shake, they were sore afrayde & durst not well come ne approch to the mountayne and knewe howe the Wolf caused it to shake, their doubt & dred was tourned to ioy, and begā al to laugh. And therfore me ought not to beleue all folke, which be ful of great wordes. For some men haue great doubt and fere where no daunger is.

¶ Of the Wolfe and the Lambe.

The byrth causeth not so much to get some frendes as doth the gōdnes, wherof Esope reherseth to vs suche a Fable of a Wolfe, which sawe a Lambe among a great herde of gotes, the whiche Lambe sucked a gote, and the Wolfe went and sayd to him, this gote is not thy mother, go & seke her at the moūtain for she shall norish thee more swetely & more tenderly thē the Gote wil, & ỹ Lamb answered to him. This Gote norisheth me in stede of my mother, for she leueth to me her pappes soner thē to any of her own chyldren, and yet more better it is to me to be here amōg these Gotes then to departe from hence and to fall into thy throte for to be deuoured, & therfore he is a fole which is in fredome or surety for to put him self in peryll & daunger of death. For better it is to liue surely & rudely in sure tie, then swetely in perill or daunger.

¶ Of the olde Dogge and his maister.

Men ought not to dispraise the Auncient ne to put abacke. For if thou be yonge, thou oughtest to delyre greatly to come to olde age or auncien̄t. And also thou oughtest to loue and praise the feates or dedes whiche they haue done in their yong age. Wherof Esope reherseth to vs such a Fable. Of a Lorde which had a Dogge the which had ben in his

youth of good kinde. For ye know wel ꝑ the kind of a dogge is in his youth is to chase and hunte, & haue great lust to ron and take the wild beasts. Thē whē this dogge was come to the olde age, & that he might no more ron. It hapned once that he let go & escape frō him an Hare, wherfore his maister was sorowful and angry, & by great wroth his master began to bete him. Then sayd the dogge vnto him. My maister for good seruice thou yeldest to me euil. For in my yong age and prosperite I serued the full well, & now that I am come to my old age thou hatest & settest me backe. Haue memory howe in my yonge age I was strong and lusty. And now whē I am old and feble, thou settest nought by me. And therfore who so doth any good in his youth, in his olde age shall not continue in the vertues which he possessed in his yong age.

¶ Of the Hares and the Frogges.

Men say comonly that after that the time goeth, so must folke go, for if thou make distruction of the time thou shalt wel accord scriptures. Wherof Esope rehearseth such a fable and sayth thus. That he which beholdeth the euylnes of other, in ought haue pacience of ꝑ euill which may come vpō him self. For some time as a hunter chased through ꝑ fieldes & woodes, the hares began to flie for fere. And

as they ran, thei turned thē into a medow ful of Frogges. And whā the Frogges heard the Hares runne, they began also to flē & runne fast. And thā an Hare which perceyued them so fearfull, sayd to his felows: let vs no more be fearful ne doutous, for wē be not alone y haue had dred, for al the Frogges be in doubt and haue fear as we. Therfore we ought not to dispaire, but trust & hope to lyue, & if some aduersitie come vpō vs, we must beare it patiently. For ones the time shal come that we shall be out of feare & out of dred. Therfore in the vnhappy, & vnfortunate time, men ought not to be in dispayre, but ought euer to bē in good hope, to haue ones better in tyme of prosperitie. For after great warre cōmeth great peace, & after the rayne cometh fayr wether.

¶ Of the Wolfe and the Kydde.

¶ Good children ought to obserue and kēpe euer the cōmandemēts of their parētes & friendes. Wherof Esope reherseth such a fable of a Gote, which had lefte her yong Kid, and hunger toke her, so that she wolde haue gone to the fields for to haue eatē some grasse wherfore she sayde to her yonge Kydde. My child beware wel, y if the wolfe come hyther to eat thē, loke that thou opē not the doore to him. And whan the Gote was gone to the fieldes, the wolfe came to the doore. And than the Kyd answered to him. Go hence euil & false

beast

beast, for wel I se through ỹ hole, but for to
haue me thou fainest the voice of my mother.
And therfore I shal kepe me wel fro opening
of the doze of this house. And thus the good chil-
dren ought euer to kepe wel, and put in their
hartes and memory the doctrine and teaching
of their parentes, for many one is lost and ve-
done, for lacke of obedience.

¶ Of the powre man and the Serpent. 30

HE ought not to be assured that applieth
him self to do other any euill. Wherof Es-
ope reherseth such a fable of a Serpẽt, which
went and came into the house of a powre man
which lyued of that which fell from the pow-
mans table, for ỹ which thing happed a great
fortune to this man & became right rich. But
on a day this mã was angry against this ser-
pent, & toke a good swerd & smot at him, wher-
for the serpent wẽt out of his house, & therin
came neuer agayn. And within a litle while
after this mã returned & fel agayn into great
pouerte. And thẽ he knew ỹ by fortune of the
Serpent he was become rych & repented him
much, because he smote ỹ serpẽt. And thã the
powre mã wẽt & humbled him before the Ser-
pent, saying vnto him: I pray thee that ỹ will
pardon me of the offence that I haue done to
thee. And thã the serpẽt said to the powre man:
Seing thou repẽtest thee so sore of thy misdee
I forgeue it thee. But as long as I shall be on
liue, I shal remẽbre me of thy malice. For a
thou

thou hurteſt me once, ſo maiſte thou another time. Wherfore that was once euil, ſhal euer be preſented and holde for euyl. And therfore men ought not to preſum ouer him, of whom they receiue ſome benefite. Nor yet to ſuſpect their good and true frends.

¶ Of the Hart, the Shepe & the Wolfe.

Thy thing which is promyſed by force and for drede, is not to be holden. Wherof Eſope reherſeth a fable of an hart which in the preſence of a wolf, demaunded of a ſhepe that he ſhould paye a buſhell of corne, & the wolfe commaunded to the ſhepe to pay it. And whā the day of paiment was come, the Hart came & demaũded of the ſhepe the corn. And ỳ ſhepe ſaid to him: the couenants and pactions made by drede & force, ought not to be holde & kept For it was force to me, being before ỳ wolfe, to promiſe & graũt to giue the, ỳ which thou neuer lẽdeſt to me, & therfore thou ſhalt haue nothing of me. Wherfore it is ſometyme good to make promiſe of ſome thing, for to eſchew greter damage or loſſe. For the things which are done by force, haue no fidelitie.

¶ Of a balde man and a flye.

Of a leſſe euill, may come a greater. Wherof Eſope rehearſeth a fable of a flye, which pricked a man vpon his bald head and whan he wolde haue ſmytten hir, ſhe flewe awaye, and thus he ſmote himſelfe.

Wherof

wherof the lie bega to laugh, & the bald man
said, euil beest thou deserued wel thy death,
smote my selfe wherof thou did mock me, but
& I had hit thee, thou haddest therof ben slain.
& therfore men saye comenly, that at the euil
of other men ought not to laugh ne scorn, but
the enuious and scorneful wordes, getteth ma
ny enemies, for the which cause oft tymes it
happeneth that of a few wordes euil set, com
meth a great noyse and damage.

¶ Of the Fore and the Sterke.

MEn ought not to doe to other, the whic
they would not should be done to them
whereof Esope reherseth a fable of a Fore
which desyred a Sterke to supper, and the for
put the meat vpon the trecher, ỹ which mea
the Sterke might not eate, whereof she tok
great displeasure and departed out of ỹ hous
al hungry, & went to hir own lodge, & becaus
that ỹ fore had thus begiled hir, she bethough
in her selfe how she might beguile ỹ For, for
as men say: It is mery for to beguile ỹ beguil
lers. Wherefore the Sterk prayed the For
to come & sup with hir, & the Sterke put hy
meat within a glasse. And whē the For wold
haue eaten he might not come therby, but on
ly he licked ỹ glas, bicause he could not reche
to ỹ meat with his mouth. And thā he though
that he was disceiued. Then the Sterke say
to him: Take of suche goods as thou gaue

to me, and then the fore ryght shamefully de-
parted from thence. And so with the same staf
which he made for other, the same he was be-
ten withall himselfe. Therfore he that beguy
eth other, ofte beguyleth him selfe.

¶ Of the Wolfe and the dead mans head. 34

There is many one which haue great wor-
ship and glory, but no prudence ne wyse-
dome. Whereof Esope rehearseth a Fable
of a wolfe which founde a dead mans head, y
which he turned vp & down with his snote, &
said a how faire & pleasant hast thou ben, and
how thou hast in thee neither wit ne bewty, &
yet thou art without voyce & without thought
and therfore men ought not to behold y beu-
tie and fayrenesse of the body: but the goodnes
of the corage. For somtime men giue glory &
worship to some which haue not deserued to
haue it.

Of the Jay and the Pecocks, how none
ought to be proude of other
mens gere. 35

None ought to wear and put on him an
others mans rayment. Whereof Esope
rehearseth to vs a Fable of a Jay full of vain
glory, which toke and put on him the fethers
of a Pecocke, and with them he dect & arayed
him selfe wel. And whē he was wel dyght & arated

he

he thought he would haue gone and be conuer
sant among the Pecockes, and when he was
with them, he begā to dispraise all his felows
And whē the Pecocks knew that he was not
of their kind, they anone plucked of all his fe
thers, and smot and bette him by such maner
ỹ no fethers abode vpon him, & he fled awaye
all naked and bare. And when his felows saw
him they said. What galāt cometh here, wher
be his faire fethers which he had a while ago,
hath he no shame nor drede to come in our cō
pany, and then all the byrds came vpon him &
beat him, saying thus to him. If thou haddest
ben content with thy own raiment thou hadd
dest not come to this vylany. Therefore it is
not good to were an other mās gown, for such
wer fayre gowns and faire gyrdels of gold
that hath their teth cold at home.

¶ Of the Mule and the Flye. 36

SOme make greate labour which haue no
might, wherof Esope reherseth a fable. Of
a carter which had a charet or Carte which
mule drew furth, & bicause the mule wēt not
fast inough, the fly said to the mule. A palyard
mule why goest thou not faster. I shall so gre
ly prick thee, that I shall make thee go lyghtly
And the Mule answered to the Flye, Go
kepe and preserue the mone from the Wel
ues. For I haue no great drede ne fear of the
But I dred and doubt lore my master, whic

is vpon me. Which constrayned me to fulfyll his wyll, and more he ought to drede and doubte him than thou which art nought & of no valew ne might. And thus men ought not to set by them ne doubt them which ben of no myght.

Of the Ant and the Flye.

TO make boste and auaunting is but payn glory, whereof Esope rehearseth a Fable of the Ant or formice & of the flye, which strined togither for to wete which was the moste noble of them both, and the flye sayd to the formyce. Come hither formice, wilt thou cōpare thy selfe to me ý dwel in the kings place & eat and drink at his table, & also I kisse both king & quene & the moste fayre maydens, thou poure mischaunt beast, thou art euer within ý earth And thē ý formice answered to the flye. Now now I wel thy vanitie and folye. For thou vaunteste thē of that wherof thou sholdest dispayse thee, for feral places wheras thou goest or flieste, thou arte hated & put out & liuest in great daunger, for allone as winter come thou shalt die, & I shal abide on liue alon with my chambre or hole wher as I eat & drink my plesure, for the winter shal not forgiue thē thy misdede, but shal sle thē. And thus he that wil mock & dispayse other, he ought first loke & behold him selfe wel. For men saye comonly. Who so beholdeth in the glas wel. ly him selfe, and who so seeth him selfe wel

knoweth himselfe, and who so knoweth hy
selfe, litel he praiseth him self, and who th
prayseth himselfe, lyttel he is wise and sage

Of the Wolfe, the For and the Ape.

He that ones falleth into any euill faul
or dede, he shal euer lyue with dishonou
and in supection of the people. And how be
that by aduenture he purposed to do some p
fitable thing to some other. yet he should n
be trusted ne beloued; wherof esope rcherse
vnto vs a fable. Of a Wolfe which made th
For to be cyted before the Ape. And ȳ wol
sayd that the fore was but a theefe, and a ro
ber of pore folke, and then the For answer
and sayd, that he lyed, and that he was a go
and true man. And that he did much good a
profited. And then the ape which was set as
Iudge, gaue such a sentence and sayde thus
the wolfe. come hyther, thou hast not loste
that which thou demaundest, and thou ser
beleue well that thou hast vsurped and robb
some thing, how be it that thou denyest it in
stice, but bicause that peace may be bet wr
you both, ye shall part together your goods
the ende that none of you both haue no wh
part. For he that is wonte and accustomed
robbe and gnawe, with great payne he ma
abstaine or refrayne him selfe fro it, for
beguiler euermore beguileth an other: and

ca

auſe that the Ape felt thē both gilty & ſuſpe-
tious, made their difference to be accoꝛded &
parted halfe by halfe. And therefoꝛe they that
ꝛe accuſtomed to any fraude diſceipt oꝛ falſe-
ood, ſhal euer lyue right heuely & in ſuſpectiō.

Of the man and the weſil. 39.

Men ought wel to loke, and behold the co-
rage and thought of him which doth good
nd the ende wherefoꝛe he doth it. Whereof
Eſop reherſeth a fable, Of a man which tooke
Weſyll which chaſed after the Rats with-
his houſe. And after when he ſo had taken
e Weſyl he wold haue kylled hyꝛ. And the
oꝛe weſyl ſaw the wꝛath and fury of ẏ mā,
he cried to him foꝛ mercy, ſaying thus. My
od I require & pꝛay thee ẏ thou wylt pardon
e, & that thou wilt reward me foꝛ the great
ruice which I haue done to thee, foꝛ euer I
ue chaſed ẏ Ratꝛes out of thy houſe. And
e man ſaide to her, ẏ diddeſt it not foꝛ ẏ loue
me, but only thou haſt don it to fyl thy bely
if thou haddeſt done it foꝛ the loue of me, I
uld haue reꝛwarded thee, & bicauſe thou didſt
t foꝛ to ſeruе me, but foꝛ to letꝛe & domage
, foꝛ ẏ the Rats might not eate, thou bereſt
waye, & ſo bicauſe ẏ thou art wered fat of
ne owne bꝛead, thou muſt rendar and giue
me all ẏ fatnes which thou haſt conquered
tten here, foꝛ he ẏ robbeth ſhalbe robbed.
ta illud pillatores pillabūtur. foꝛ it ſuffiſeth

not to do wel, but me must haue good will, and good entencion for to do it, for an almes which is don for vainglory is not merited but demerited, wherfore I shal not pardon thee, but incontinent thou shalt die. And that for because thou hast deserued no mercy, thou shalt now be put to death.

Of the Ore and the Frogge.

The poore ought not to compare him self to him which is the ryche and myghtie. As sayth this present fable of a Frog which was in a medow wher she espyed and sawe an Ore which pastured, she would make her self as greate and as myghtie as the Ore, and by her great pryde she beganne to swell against the Ore. And demaūded of hir childzen if that she were not as greate as the Ore, and as mighty and hir childzen sayd nay mother, for to loke and beholde on the Ore it semeth of you no thing. And than the Frogge beganne more to swell. And whan the Ore sawe hir pryde, he trod and crushed hir vnder his foote and brast her belly. Therfore it is not good for the poore to compare him self with the riche. Wherfore men say commonly that the poore

should not swell against the myghtie.

The

THus endeth the second book of the subtyll Fables of Esope. And here beginneth the third booke wherof the first fable maketh mencion of the Lyon and the Shepard. 41

The mighty and puissaunt ought not to be slouthfull of the benefites done to them by the lytle and small, and ought not also to forget thē, but that they may be rewarded on the. And this fable Esope approueth and sheweth vnto vs, of a Lyon which ran after a beast, and as he ran a thorne entreth into his foote whiche hurt and greued him greatly. Wherfore he might not go, but as well as he could he came to a shepherde which kept his shepe and began to flatter w̄ his tayle, shewing his foote which was sore hurt. The shepard was in great drede & cast before the Lyon one of his shepe, but the Lion demaunded no meat of him, for more he desyreth to haue helpe of his foote then of any meate. And after when the shepard sawe the wound, he with a nedle subtilly drew out the thorne of his foote, & had out of the wound all the rotten flesh, & ointed ẏ wound with swete yntments, & anon the Lyon was whole. And for to rendre thankes to ẏ shepard, the Lyon kissed his hands, & anone he retourned agayn into the highest part of the wood. And with in a littel whyle after, it happened ẏ this Lyon

was take and cõueied into the citie of Rome, and was put among other beastes for to deuoure the misdoers. Now afterward it befell by processe of tyme, that the sayd Shepehard cõmitted an offence, wherfore he was iudged to be deuoured by the beastes, & as sone as he was cast among them, the Lyon knew him, began to beholde him & made to him chere licked him with his tongue, and kept him frõ all the other beasts. Thã knew the Shepard that it was the same Lyon whiche he had whole, and that he would thã recompẽce him of the good which he had done to him. Whereal the Romaynes were wõderously abashed, and also would know the cause of it, why he was so cherisshed with the wyld beastes. And whan they knew the cause, they gaue leue to the Shepard to go home, and send the Lyon agayne to ỹ forest. And therfore men ought to rendre & giue thankes to their good doers. For vnthankfulnesse is a sinne which is most displeasant to God, and hinderaunce to mortal men in earth.

¶ Of the Lyon and the Horse. 42

The one ought to eschewe dissymulation for none oughte to fayne hym selfe otherwyse than he is. As to vs Esope rehearseth such a fable of a Lyõ, which saw a horse eat grasse in a medowe, and ỹ Lyon for to fynde some subtill maner for to eate & deuoure him approched to him & said. God kepe thæ my br

ther. I am a lethe & a good phisicio; & bycause that ỹ hast a sore fote I will helpe thee, & the horse knew wel al his euil thoughtes, & said to the Lion. My brother I thanke thee hartely, & thou art welcome to me. I pray thee ỹ thou wilt make my fote whole, and thē the Lyon sayd to the Horse, let me se thy fote, and as the Lyō loked on it, the horse smote him on the forehead in such wyse ỹ he broke his head and fell out of his mynd, and the Lyon fell to the ground, and so wonderously he was hurt, that almost he might not ryse agayn. And thē sayd the Lyon to hym self. I am well worthy of this, for he that seketh euill, euill cometh to him, and bicause that I dissembled and fayned my self to be a Phisicion, where as I should haue shewed a great enemy, I therfore haue receyued a good reward. And euery body ought to shewe hym selfe as he is.

¶ Of the Asse and the Horse. 43

HE that is wel fortuned & happy & is at the vpperest of ỹ whele of Fortune, may wel fall down. And therfore none ought to dispay se the powre, but ought to thinke how the whele of fortun is much doutfull as sheweth this present fable of a horse, which was wel harnessed & apareled, and his sadle & bridel garnished with golde, whiche horse mette with an Asse fore ladē in a narow way. And bicause ỹ the Asse turned him not backe, incontinēt the horse sayd vnto him. Ya churle, hast thou no

thanne of me ne vergoyne ỹ thou beareſt no
worſhip ne reuerẽce to thy Lord, who holdeth
me nowe that I with my fote breake not his
head, becauſe ỹ he putteth not him ſelf a ſide,
& out of the way, ſo that I might paſſe and goe
on my way. The poore Aſſe anſwered ne ſayd
neuer a word, & was ſory after that we wold
haue beten him. Wherfor he held his peace as
wiſe & ſage: and the Horſe wẽt his way. And
within a litel after, it befell ỹ fortune turned
his whele ſo down ỹ this faire horſe became
olde, lene & ſicke, and out of proſperitie, he cõ
maunded that he ſhould be had into the town.
And that in ſtead of his riche ſadel, mẽ ſhould
put & ſet on his back a panier for to bere dung
to the fieldes. Now it happened that the Aſſe
which was in a medow eating graſſe perceyued
ỹ horſe & knew him wel. Wherof he was
wõderouſly abaſhed & mervailed much ỹ he
was thus become poore & lene. And as the Aſſe
went toward him, he ſayd. Ya felowe where
is nowe thy fayre ſaddle and thy riche bridle
garniſhed with gold. Howe art thou now be-
come ſo lene. What hath profited to thee thy
great pryde, and the great preſumptiõ which
ones thou did ſhew to me. Thynk nowe how
thou arte leane and vnthryfty, and how thou
and I be nowe both of one office. And thã the
myſerable and vnhappy horſe was abaſhed,
& for ſhame loked downward & anſwered ne-
uer a word. For al his felicitie was thã tour-

ned

ned into aduersitie. And therfore they that be in felicitie, ought not to dispryse them which be in aduersitie, for many one haue bẽ of great ryches, which as now be in great pouertie and aduersitie.

¶ Of the Beastes and the Byrdes. 44

One mã cã not serue two maisters, which be contrary one to the other, as Esope rehearseth to vs this present Fable. That vpon a time the Beastes made great war against the byrdes, & fought euery day togither. And the back fearing the wolues, & that the beasts should vanquyshe them, she thought in her mynde and sayd to her self, we are not able to ouercome ỹ Beasts, wherfore I wil saue my self & go take part with thẽ. And whẽ the battayle was ordeyned on both sides. The Egle began to enter into the battayle of the beasts by such a strength, ỹ with the helpe of other byrdes, he gate the field & vanquished & ouercame the Beastes. Wherfor the beasts made peace with the byrds, & were al at one accord & of one will, and for the treason ỹ the Backe had made, she was condempned neuer to see the day and neuer flie but only by nyght, and also she was dispoyled of all her fethers. And he that will serue two maisters cõtrary one to another, may not be good ne true. And they which relesse and leue their own mayster for to serue another straunger which is enemy to his mayster: Therfore these seruauntes bee

worthy to be punyshed. For the Euangelist sayth. No man can both serue God and the Deuyll.

¶ Of the Nyghtyngale and the Sparhauke.

45

HE that oppresseth the Innocēts shall haue an euill ende. Wherof Esope reherseth to vs a fable of a sparhauke, which did put hym within the neste of a Nightingale where as he found the litle and yong byrdes. The Nightingale came & perceiued, wherfor she prayed and required hym to haue pitie on her yonge birdes, and then the Sparhauke answered & sayd: If thou wilt that I graunt to thee thy requeste, thou muste synge swetely after my wyll. And than the Nightingale began to synge swetely, but not with the hert but with the throte only. For he was filled with sorow that otherwise he might not synge. The Sparhauke sayd than to ỹ Nightingale, this song pleaseth me not, & thā the Sparhauke toke one of his yonge birdes & deuoured it. And as the Sparhauke wold haue deuoured and eaten an other, there came an hunter which did caste a net vpon the Sparhauke. And whā he would haue flowen away he might not, for he was taken. And therfore he that doth harme & euil to the innocentes is worthy to dye of an euyll death, as Cain dyd that slew his brother Abel.

¶ Of the Wolfe and the Fore. 46

For tune

Fortune helpeth the good and the evil folke, and to all them which he helpeth not he sendeth euyll to theym, they that sette their malice against fortune ben subuerted and ouerthrowen by her. Whereof Esope rehearseth such a fable of a wolf, which had assembled together a great pray of meat for to haue lyued more deliciously. Wherof ỹ For had great enuie, & for to haue stolē some of this good meat went into the caue of the said wolf & said vnto him. My gossip, bicause that it is lōg since I saw thee, I am in great heuines & sorow, & also bicause in lōg time we haue not bēn cōuersant together, & whē the wolfe knew the malice of the For, he sayd to him, ỹ art not come hither to se mee, ne how I fare, but for to rob me for ỹ which words ỹ For was much angry & went toward a shepeherde, to whō he sayd: If thou wilt be auēged of the wolfe which is enemy to thy herd, on this day I shal put him vnder thy hands, & the shepard answered to ỹ For in this maner: if thou do as thou saiest I shal pay thee wel. And thē ỹ For shewed him ỹ hole wherin he was. And ỹ shepard incontinent wēt toward ỹ hole, & w a spere he killed the wolf. And by this maner ỹ For was well filled & refreshed of the good of other, but as he turneth homeward he was deuored by dogges, wherfor he sayd to him self, bycause that right euyll I haue done, euyll cōmeth now to me, for sinne retourneth to hys maister, and

he

he that lyueth by robery shall at the last be knowen and robbed.

¶ Of the Harte and the Hunter. 47

MEn prayse somtime that, that should be dispraised, and often men blame and dispraise that, that shuld be prayſed, as Esope reherseth to vs a fable of an Hart. To whom it happened on a time that he dranke in a fountayne or well, and as he dranke he sawe his head which was horned, wherfore he prayſed much his hornes. And as he loked on his leges which were long and small, he dispraysed and vitupered them, and as he was drinking in the fountayne, he herd the voyce & barking of dogges. Wherfore he wold haue fled away into the forest to haue saued him selfe. But as he saw the dogges so nere him he would haue entred within a bushe, but he myght not: For his hornes kepte him out, & he than seing that he might not escape, begā to saye within him selfe. I haue blamed & vytupered my legges which haue ben to me vtyll and profitable, & haue prayſed my hornes which be nowe the cause of my death. And therfore mē ought not to dispraysе the thynge whiche is profytable nor prayse the thinge whiche is vnprofitable. And also they ought to prayse & loue the chirche of Christ and the commaundemēts of the same. And also to dispraysе and flæ al sinne & vyce, which be euyll and dampnable.

¶ Of the goddesses Juno and Venus and other women. 48

Before the gods & the goddesses, men muste euer prayse chastitie, for it is a worshipful and an honest thing to any man to holde hym well content alone. But Venus for hir disport and to dryue away the tyme, wold interpret the saying of the hennes wherfore she demaū ded a henne which was in hir house. But at this tyme I shall kepe my tonge and no further I shall speake thereof, for many wyse me which haue redde and seene all this booke, and vnderstande all the matter of it. And bicause that it is lycite and honest. And that we at be bounde to kepe the ladies in their worship & honor, and also in euery place where it shalbe possible to vs, also we ought to prayse them. We that now cease to enquire further of this matter and historie, which we shall leue in lay on for the great clerkes, and in especiall for them that will occupie their tyme in studye and rede the glose of the said Esope.

¶ Of the knight and the wydowe. 49

The woman which lyueth in this worlde without reproche or blame, is worthy to be praysed greatly, wherof Esops reherseth a fable of a man and a woman, which loued muche eche other. It happened than by Atros or death, which we all muste suffer that

the

the said mā died. And as men wold haue bo
him to his graue which was without ỹ tow
ther to be buried, his wyfe made great so
and wept pitcously. And whan he was buri
she wold abide still vpon the graue, & woul
haue a littel lodge or house therupon, & out
that lodge she would neuer depart for no fa
words, neither for any gift, ne for displesu
of hir parents. Now it befel in the town th
a misdoer was condemned to be hanged, an
to the ende that he should not be taken dow
fro the galowes. There was commaunded
a knight should kepe him, and as the knyg
kept him he had great thrust, & anone he pe
ceaued the lodge of the sayde woman, & we
to hir, and prayed hir to giue him some drin
And she with good herte gaue him drink. A
Whan he had dronke he turned again towa
the galows. This knight came an other tym
to the woman for to comfort hir, and th
tymes he dyd so. And as he was thus goyng
and comming doubting of no body, and in t
meane tyme ỹ hanged man was taken awa
fro the galows, & whan the knight was com
to the galowes & saw that his dead man wa
gone, he was greatly abashed, and not with ou
cause. For it was charged to him vpon payn
of death that if he wer take away, this knigh
shuld suffer death, & incontinēt he went to th
sayd woman and kist her fete, and lay befo
hir as he had ben dead. And she said to him m

fren

end: what wilt thou that I do for thee. Alas
yd he, I praye thee that thou help and coun-
l me at my great nede as nowe, for bicause
I haue not kept my theefe wel, I must there
ye suffer death. Then the woman sayd haue
o dzede my frend, for I shal finde the maner
hereby thou shalt be deliuered, for we shall
ke my husband and hang him in stede of the
efe. Then began she to delue and toke out
the earth her husband, and at night she han
ed him on the galowes in stede of the thefe,
nd said to the knight: right dere frend, I pray
e kepe this secretly, for we do it secretlye.
nd thus the dead me haue some which make
yow for them, but that sorow is sone done &
all. And they y be on lyue haue some which
ede them, but their dzede wanteth & falleth
hen they be dead.

¶ Of the yong man and the comon harlot. 5 v.

¶ F the comon & folysh woman, Esope re-
herseth to vs a Fable of a woman named
hays, the which because of hir fayned loue
as the losse and death of many young men:
o one y had bete hir oft beefore y time she
id to him in this maner. My right dere loue
nd frende, I suppose that of many one I am
ued and delyzed: Neuertheles I shal set my
ue on thee alone, wherfore I praye thee that
ou wylt be myne, and I shalbe thine. For of
l goods I care not but only for thy sweet bo-
e. And he that knew the fătasie of the womă

answe

anſwered right ſwetly, thy will & my will b
both one alone, for thou art the which I mo
deſire, and ſhe which I ſhal loue all the term
of my life if thou no more deceiue me, but b
cauſe ỹ thou haſte deceiued me, in times pa
I am euermore afeerd of thee. But not wit
ſtanding this thou arte much pleſant & fay
to the ſight of me. And thus the one beguile
the other, for the loue of cõmon harlot is no
to be truſted, for thou oughteſt to knowe an
thinke within thy ſelf that the comon & fo
woman loueth thee not, but ſhe loueth thy ſi
uer.

¶ Of the father and the euil Sonne.

The good and wiſe father ought to chaſty
his children in their yonge age and not i
their olde. For than it is muche difficulte t
make them bow, as Eſope reherſeth vnto v
a fable of a father which had a ſon the which
did nothing that he ought to haue done; bu
euer was going and playing in the towne.
And the father for the cryme and myſrule o
his ſonne, brawled euer and bette his meny
And ſayde to them ſuche a fable of a plough
man or labourer, which bound a Bull by th
hornes to an Ore. The Bull would not b
bound, and ſmot ſtrongly with his fete aft
the man, and launched his horns at him. An
at the laſt whan he was bound, ỹ labozer ſai
to them. I haue ioyned and bounde you both
together, to the end that ye ſhould do ſome la
hou

boure. But I wyll that the lest of you two, ȳ
s to wyt the Bulle be learned and courageo
f the most wyich is the Ore, for I must sayd
he labourer to him selfe, bynde them thus to
gither, to thende that the Bulle which is yong
iers, malicious, and strong, smite ne hurt no
body, wherof gret damage might come to me
But bicause that I knowe well that the Ore
hall teach and courage him well, I haue put
nd bound them both togither. And thus the
Feble sheweth to vs, that the father ought to
eache and giue good ensample to his childre,
chastise them while that they be yonge, for
he that well loueth, wel chastyseth.

Of a Serpent and a Fyle. 52

The authour, that is to wete Esope, reher-
seth to vs a Fable of two euilles, sayinge,
hat a Serpent entred sometyme wythin the
Forge of a Smyth for to search seme meate
or hir dyner. It hapned that she found a fyle,
which she began to gnaw with hir teeth. Thā
ayd the fyle to hir. If thou byte & gnaw me,
et shalt thou do me no hurte but thou shalt
urt thy selfe, for by my strength all the yron
s playned. And therfore thou arte a fole to
nawe on me, for I tell thee that no euyl may
urt ne dagmage an other euyl, ne no wicked
ay not hurte an other wycked, ne also the
are, for one harde shall not breake an other,

ne two enuious men shal not both ryde upon one Asse. Wherfore the mighty & strōg must loue him, which is as myghty and as strong as him selfe.

¶ Of the Wolues and the shepe.

When men haue a good head, & a good defensure or a good capitayne, they ought not to leue him, for he that leueth and repenteth him afterward of it, as Esope rehersseth to vs a fable of the shepe, which had war and descention with the wolues, and bicause that the wolues made so strong war agaynste the shepe. The shepe then toke for theyr help the Dogges and the wethers also, and then was the battel of the shepe so great and so strong & fought so victoriously against the wolues, that they put them to flight. And whā the wolues saw the strength of their aduersaries, they sēt an Ambassadour toward the shepe for to haue peace with them, the which ambassadour said to the shepe in this maner: If ye wil giue vs yr dogges, we shal swer vnto you ỹ we shal neuer kepe ne holde warre against you. And the shepe answered: if ye wil swere we shalbe cōtent. And thus they made peace togither, but ỹ wolus killed the dogs which wer captains of the shepe. Wherfore whē the littel & yong wolues wer growen in their age, they came of eche part & contriued & assembled thē togi-

ther,

ber, and all in one accord & wil, said to they
ancestours & fathers: we must eate vp al the
hepe. And their fathers answered and said to
hem, we haue made peace with them. Neuer
heleſſe the yong wolues brake ỹ peace & ran
herſly vpon the shepe, and their fathers after
hem, & thus bicause that the shepe had delyv-
ered the Dogges to the Wolues which wer
heir captains they wer all destroyed, and de-
oured by the Wolues. Therfore it is good to
epe well his captaine which may at nede suc
oure and help, for a true frend at nede is bet
er then a Realme, for if the Shepe had kept
ith them the dogges, the wolues had not de-
oured thē. wherfore it is a sure thing to kepe
el ỹ loue of his protectour and good frende.

Of the man and the wood.

HE that giueth ayde and helpe to his ene-
my is cause of his owne death, as reher-
eth this fable of a man which made an Ape,
fter that he had made his are, he asked of the
ræs. Ye træs giue me an handell, & the træs
er cōtent. And whē he had made fast his hā-
el to ỹ are, he began to cut, & throw down to
e groūd all ỹ træs, wherfore the Oke & Ashe
yd: If we be cut it is well right and reason
for of our own selfe we bē cutte and throwen
own. And thus it is not good to put him selfe
to the daunger and subiection of his enemy

one to help him to be adõmaged as thou mai
see by this present fable. For men ought no
geue the waye by the which they may be be
ten with.

¶ Of the Wolfe and the Dogge.

Liberte or freedom is a thing much swet
as Esope reherseth a fable of a wolfe an
a Dogge, which by chaũce met togither, whe
the wolfe demaunded of the Dogge where
art thou so fat and so pleasant. And the dogg
answered to him, I haue well kept my lord
house, and haue barked at the theues which
came into the house of my maister. Wher
fore he & his meny giue to me plenty of meat
Wherof I am fat and pleasant, and the wolf
sayde to him. It is well sayde my brother
certainly seing thou art so well at thy ease
and farest so wel, I haue great desyre to dwe
with thee, to thentent that thou and I mak
but one dyner: well sayd the Dogge come o
with me if thou wylt be as well at thine eas
as I am, and haue thou no doubte of nothing
The wolf went with the Dogge, and as the
went by the way the wolfe beheld the dogges
neck which was all bare of heare and dema
ded of the Dogge and sayde. My brother wh
is thy necke so bare. And the Dogge aunswe
red, it is bycause of my great coler of yron t
the which dayly I am fastned and at night
am vnbounde for to kepe the house the bet
te

er. Than sayd the wolf to the Dogge, To be
ound I nede not, for ỹ am in libertie will
ot be put in subiectiō. And therfore for to fyl
ny bely I wil not be subiect, if thou be accu
tomed to be bound, continue thou in it, and I
hall lyue as I am wont & accustomed, ther
ore ther is no ryches greater nor more of va
ue than is libertie, for libertie is better then
ll the gold in the world.

Of the handes, the fete, and the mans bely 56

How shall one do any good to an other th
which can do no good to his own selfe, as
hou mayst se by this fable of ỹ fete and of the
andes, which sometime had great strif with
is bely, saying: all that we can or maye get
ith great labour, thou eatest it & yet thou
oest no good, wherefore thou shalte no more
aue nothing of vs. and we shall let the die
or hunger, and than when ỹ bely was empty
nd fore hungry, she began to crye and say: a
s I die for hunger geue me somwhat to eat,
nd ỹ fete and the handes sayde, thou getest
othinge of vs. And bycause that the belye
nyght haue no meate, ỹ condites thorow the
hich ỹ meate passeth became small and na
owe, and within selwe dayes after, the fete
nd ỹ handes for the feblenesse whiche they
elte, wold thā haue gotten meat for the bely,
ut thā it was to late, for the condupts were
ynew togither, & therfor the limmes might
o no good to other, ỹ is to wete the bely. and

he ỹ gouerneth not well his bely, with grea
payne he may hold the other lymmes in they
strength and vertue. Wherefore a seruaunt
ought to serue wel his maister to thend ỹ hy
maister hold and kæpe him honestly, & to re
ceyue and haue good reward of him when hi
maister shall sæ his faythfulnesse.

¶ Of the Ape and the Fore. 57

Of the poore, & the ryche Esope reherseth
a Fable of an Ape which prayed the Fo
to lend him some of his great taile for to co
uer his bottockes therewith, saying thus t
him. What doth the lõg taile auaile thæ, it a
uaileth the nothing but letteth thæ. And tha
which letteth thæ shalbe good for me. The Fo
sayd to him, I wold ỹ it were yet lõger. Fo
rather I wold sæ it all fouled and dagled th
it shuld here to thæ such honour as to cou
thy foule buttockes therewith. And therfo
gyue not thou that thyng of which thou hast
nede of, to the ende that thou lacke not of it.

¶ Of the Marchaunt and the Asse. 58

Many one be trauayled after their death
Wherfore men ought not to desire thei
own death as Esope reherseth this fable of
marchant which led an Asse ladẽ to ỹ marke
& for to be sone at market, he bette his asse
an

and sore pricked hym, wherfore the poore Asse wished and desyreth his own death, weaning to him that after his death he shuld be in rest. And after that he was wel beaten & chased he died. And his maister made him to be slayne, & of his skyn he did make Tabours which bē euer bette. And thus for what payne that mē may haue during their life they ought not to desire ne wishe their death. For many there be ý haue great payne in this world, ý shall haue greater in an other world. For a man hath no rest for the death but for his merites.

¶ Of the Harte and the Dre. 59

O Nlye for to flee none is assured to escape the dannger. Wherof he flyeth as is shewed by this fable. Of an Harte which ran before the dogges, to thende that he shoulde not be takē, he fled into the first towne ý he found, & entred into a stable where as many Oxen were, to whō he sayd. The cause why he was come there, praying thē swetely ý they would saue him. And the Oxē sayd thus to him: alas poore Hart, ý art amōg vs euil rescued. Thou shouldest be more sure in ý fieldes, for if thou be perceyued or sene in the Oxeherd, or eis of our maister, certainly ý art but dead. Alas for pitie, I pray you that ye will hyde me within your Racke that I bée not perceyued, and at nyghte I shall go hence, and shall put my selfe

into a sure place. And one of the seruaunte
came for to giue haye to the Dre, & whē they
had done they went their way & saw not the
Hart, wherof the Hart was greatly reioyced,
wening to haue escaped the peril of death, he
then rendred thankes to the Dre. And one of
the Oren sayd to him. It is easy to escape out
of the handes of the blynd, but it is difficult to
escape frō the hands of him that may wel se.
For if our maister come hither, whiche hath
more thā an hundreth eyē, certeinly thou art
but dead if he perceyue the. And if he se the
not, certainly thou art saued & shalt go furth
on thy way surely. The maister within a
short while after wēt into the stable. And af-
ter he demaunded to se the hay which was be-
fore his Dre. And him selfe wēt & felt of it, &
as he felt the haye, he felt ye hornes of the hart
with his hands, & to him selfe he sayde, what
is this that I fele here. And being dredful cal-
led al his seruantes, and demaūded how that
Harte came ther, & they said to him. Syr lord
we know nothing therof. Then the lord was
ful glad & made the Hart to be taken & slaine,
and the Lorde made a great feast for to haue
eate him. Therefore it happeneth oft times
that he which supposeth to flye is take & hol-
den with the lace or net, for he that flyeth a-
way is in great peril. Wherfore men ought
well to kepe them selfe from doyng of suche
things whereby he nede not to flee.

¶ Of the Palace of the Lyon, and of their conuersation. 60

TO be conuersaunt with folke of euill lyfe is a thing much perillous, as Esope reherseth a fable of a Lyon right strong & mighty, which made him selfe King for to haue great renoame & glory. And frō thence furth he began to chaunge his conditions and custome, shewing him selfe curteous, & swore that he shuld hurt no beasts but shuld kepe thē against euery one. And of this promise he repēted him bicause it is much difficult & hard to chaunge his own kind. And therfor whā he was angry, he led with him some small beastes into a secret place for to eate & deceyue them. And he demaunded if his mouth stanke or not. And they sayd that it stanke, and al they which answered not, he kylled & deuoured them all. It happened that he demaunded of the Ape if his mouth stank or not. And the Ape sayd no, but that it smelled like bawme. And then the Lyō had shame to slea the Ape, but he foūd a great falshed for to put him to death, he fayned to be sicke, & commaunded ỹ all leches & surgeons shuld come to him, whē they were come, he cō maunded them to looke his vrine, when they saw it, they sayd to hym. Syr ye shall sone be whole, al is at your cōmaundemēt, & the Lyō answered, alas, right fayne I wold eate of an Ape. Certainly sayd the Surgion, that is good

Than was the ape sent for, & not withstanding that he worshipfully spake & aunswered to the king, the king made him to die & deuoured him. Therfore it is perelous and harmful to be in the felowship of a Tyrant, for be it euill or good, he wil eate & deuour euery thing, and ryght happy is he that may escape from his bloudy hands, and that may eschew and flee the fellowship of the euill Tyrant.

¶ Thus endeth the third book of Esope fables And here beginneth the fourth booke, wherof the first fable maketh mencion of the Fox and the Raysins. C.

HE is not wise to desire a thing which he may not haue, as reherseth this present Fable of a Fox, which loked & beheld the raisins that grew vpon a hye vine, which he much desireth. And whan he sawe that he might get none, he turned his sorow into ioye, and sayd these raisins be sower, and if I had some I would not eate them. And therefore he is wyse that fayneth not to desyre the thyng which he may no haue.

¶ Of the Wesill and the Rattes. C2

VAlyter is better thā strength, as reherseth to vs this Fable of an olde Wesyll, the which might no more take no Rattes. Wherfore she was ofte hungry, and thought that she should hyde her self within the floure for to

to take ỹ Rattes which came ther for to eate it. And as the Rattes came to the floure, she toke and eate thē eche one after other. And as the oldest Rat of al perceiued & knew her malice, he sayd thus in him selfe. Certaynly I shall kepe me well from thée. For I know well all thy malice and falshed. And therfore he is wyse that scapeth the wyt and malyce of euyll folke, by wyt and not by force.

¶ Of the Wolfe, the Shepard, & the Hunter.

MAny folke shew theim selfe good wordes which are full of great fantasies, as reherseth this Fable of a Wolfe, which fled before the Hunter, and as he fled, he met with a shepard, to whō he sayde: My frēd, I pray the that thou tel not to him ỹ foloweth me, which way I am gone: and the shepard sayd to him, haue no dred, ne fere nothing, for I shal shew to him an other way. And as the Hūter came he demaunded of the Shepard, if he had sene the Wolf, & the shepard both with his head & wt his eyen shewed the Hunter ỹ place wher the wolfe was, & with the hand and the tonge shewed al the cōtrary. And incōtinent ỹ hunter vnderstode him well, but the Wolf which perceyued wel al the feyned maners of the shepard fled away. And within a litel while after, the Shepard encountred and mette with the Wolfe, to whome he sayde, paye me for

that

that I haue kept thée secret. And thē the woll answered to him in this maner, I thanke thy handes and tongue, & not thy head ne thyne eyen, for by them I should haue ben betrayed if I had not fled away. And therfore mē must not trust in him that hath two faces and two tongues, for such folke is like and semblable to the Scorpion, which anoynteth with his tonge and pricketh fore with his tayle.

¶ Of Juno the Goddes, the Pecocke and the Nightingale. 64

Euery one ought to be cōtent of kinde & of such good as god hath sent hym, wherof he must vse it iustly As is rehearsed vnto vs by this fable of a Pecocke, which came to Juno the goddesse and sayd to her. I am heuy and sorowfull, bycause I cā not sing as wel as the Nightingale, for euery one mocked me and scorneth me, bycause I can not sing. Thē Juno for to comforte him, said: thy fayre fourme and beautie is fayrer & more worthy and of greater praysing than the song of the Nightingale, for thy fethers & thy colour ben resplendissing as ỳ precious Emerauld. And ther is no byrd like to thy fethers, ne to thy beauty, & ỳ Pecocke sayd thā to Juno, al this is nought, syth I can not sing, & then Juno sayd ageyn thus to the Pecock for to cōtent him. This is the disposicion of the goddes, whiche

haue

haue geuen to eyther of you one proprtie, & one vertue such as it pleseth thee, as they haue geuē to thee faire beautie with gaudy fethers, so they haue giuen to the Nightingale fayre and pleasant song. And to all other byrds one qualitie. Wherfore euery one must be contēt of that, that he hath, for the myserable auaricious the more goods that they haue, the more they desyre to haue.

Of the Panther and Vilaynes. 64

Euery one ought to do well to the stranger and forgiue to the miserable. As reherseth this fable of a Panther which fell into a pyt. And when the vilains or churles of the countrey saw hir, some of them began to smyte on hir, and the other said forgiue and pardon hir for she hath hurt no body, and ther were other that giue to hir bread, and an other said to the vilains, bewar that ye sle hir not. And bicause that they were all of diuers will euery one of thē went & returned home againe, wenning ỹ she should dye within her said pyt, but by littel & littel she climeth vp & went to hir house and made hir to be wel medicined, in somuch that she was sone whole. And within a while after she hauing in the memory ỹ great iniury ỹ had ben done to hir, wēt again to ỹ place wher she had ben hurt, & sore beaten, & began to kil & sle al beastes which were ther about & put the shepard & swynherds and other which

kepe

kepe beastes al to slight, she brent the corne & many other euil and great harme she did ther about, and whan the folk of the countrey saw the greate damage ỹ she did to thē, they came toward hir, praying that she wold haue pitie on them: and to thē she answered in this maner. I am not come hither to take vengeance on thē whiche haue had pitie and misericorde of me, but only on them that would haue slain me. And for the wicked and euil folk I recite this fable, to thend that they hurt no body, for if all ỹ vylains had had pitie one as wel as an other of that pore Panther or serpent, which was a stranger & miserable, as muche as she was fallen into the pyt, the forsayd euil and damage had not come to them.

¶ Of the Bochers and the wethers. 66

When a linage or kinred is indifferent in diuisiō, not lightly they shal do any thig to theyr salute. As rehearseth this fable, of a Bocher which entred within a stable full of wethers. And after as the wethers saw him: None of them sayd one word. And the bocher toke the first that he found. Than the wethers spake altogither and sayd, let him do what he wil. And thus the bocher toke thē all one after another saue only one. And as he woulde haue taken the last, the pore wether sayde to hym. Justly I am worthy to be takē bicause I haue

not

not holp my felows. For he that wil not help ne cõfort other, ought not to demaũd or aske help ne comfort. For vertue which is vnyed is better then vertue separate.

Of the Fauconer and the Byrds. 67

The wise ought euer to obserue & kepe the good conseil. And in no wyse they ought not to doe the contrary. As reherseth this fable, of the birds which were ioyfull and glad. As the prime time came, bicause ỹ their nests wer than all couered with leaues. And incontinent thei beheld and saw a Fauconer which drest and laid his lacies and nettes for to take them, and than they sayde altogither, yonder man hath pitie on vs, for whan ye behelde vs, he wepeth. And the partrich which had experiment and assayed all the deceyts of the sayde fauconer, sayd to thẽ, kepe you all wel fro the said man, & flee hye into the ayre, for he seketh nothinge but the maner for to take you, or if he take you, he shall eate & deuoure you, or to the market he shal bere you for to be solde, & they that beleued his counsell wer saued. And therfore they which beeleue good counsel, are deliuered out of their perills, and they which beleued it not, be euer in great daunger.

Of the true man, the lyer, and the ape. 68

In

In the tyme passed, mẽ prayſed more ỹ folke ful of leſings & falſhed, then the man full of truth, the which reigneth greately vnto thys day, as we may ſée by this preſent Fable of a trwe man and a lyer, which went both togyther through the countrey, and ſo longe they went togither by their iourneis, ỹ they came to the prouince of Apes, and the kinge of the Apes made them to be taken and brought before him, and he thus beinge wher at he ſat in his mateſtie lyke an Emperour, and al his Apes about him as the ſubiects be about theyr lord, would haue demaunded, and in dæde demaunded of the lyer, and ſayd who am I, and the lyer and ỹ flatterer ſaid to him. Thou art Emperour and kiug, and the fayreſt creatur that is in earth, and after the king demaunded of him againe, who be theſe which be aboute me. And the lyer aunſwered. Syr they be your knights, & your ſubiects for to keepe your perſon & your realme, and than the king ſayd thou art a good man, I wyll that thou bée my great ſtewarde of my houſeholde, & that euery one beare to thée honour & reuerence. And whan the man of truth harde all this, he ſayd in him ſelf, if this man for to haue made lyes, is ſo greately enhaunſed, then by greate reaſon I ſhalbe more worſhypped and enhaũſed if I ſaie truth. And after the king did aſke the true man, and demaunded of him and ſaid who am I and all that bee aboute mée, and

then

then the true mā answered thus to him, thou art an Ape, & a beast ryght abominable, and all they which be about thée are like and semblable to thée. Than the kynge commaunded that he should be broken & torne with téth & clawes, and cutte al in peces. And therfore, it happeth of that the lyers and flatterers be auaunced, and the true men be set lowe & put aback. For oftentymes for saying truth men lese their lyues, the which thing is against iustice and equitie.

Of the Horse, the Hunter, and the Hart. 69

NOne ought to put hym selfe in subiection for to aueng him on other, for better it is not to submytte him self thā to bee submitted. As he reherseth a Fable of an Horse whiche enuyed an Harte, bycause she was fayrer thā he. And the Horse by enuy went vnto an Hunter, to whom he sayd in this maner. If thou wylt beleue me, we shall this day take a good pray, lepe vpon my backe and take thy swerd and we shall chase the Hart, and thou shalt put hym with thy swerde and kyll hym, and so thou mayst eat hym and sell his skyn. And than the Hunter moued by auaryce, demaunded of the Horse saying, thinkest thou by thy sayth that we may take the Harte of whom thou speakest to me of, and the Horse answered thus: suffise thée for here to shal I put all my diligence and al my strengthe, lepe on me and do after my counsel, & thē the Hunter

lept forthwith vpon the horsebacke, & ỹ horse began to ron after the Hart, & when the hart saw he him come he cried, because ỹ the Hart ran faster thē the Horse did, he escaped fro thē and saued him, and the when the Horse saw and felt him much wery, & than he myght no more run, he sayd to ỹ hunter in this maner, light fro my back: for I may bere thee no more & I haue mist fro my pray. Thā said the hunter to ỹ Horse, seping thou art entred into my hands yet shalt thou not escape thus fro me, thou hast the bridle in thy mouth wherby thou mayst be kept stil and arested, & though thou wilt lepe, ỹ sadel shal kepe me, & if thou wilt cast thy fete fro thē, I haue gad spores for to constraine thee, & make thē to goe whether thou wilt or not where as I will haue thē. And therfore kepe thy selfe wel ỹ thou shew not thy self rebellious vnto me. Wherfore is not good to put and submit him self vnder the handes of other, wherby to be auenged of him again ỹ home me may haue enuye, for who so submitteth him self vnder the myght of other, he bindeth him selfe to him.

¶ Of the Asse and the Lyen.

The great callers by their high & loud cry suppose to make folke aferde, as recited this fable of an Asse which sometime met with a Lion to whō the Asse said, let vs ch

vpo

vpon a mountain, & I shal shew thée how the beasts be afeard ofme. And the Lion begā to smyle & answered to the Asse. Gowe my bro ther, & whā they were vpon the top of the hyl. the asse begā to cry, & the Fores & Hares be gan to flée, and when the Asse saw the flæ, he sayd to the Lyon. Dæst thou not howe the beastes dzede & doubt me. And the Lion sayd, I had also ben fearfull of thy voyce if I had not knowen verely that thou art but an Asse. And therfoze men næd not to doute him that auanseth him selfe foz to do that that he can not dw, foz God kepe the Wone fro the Wol ues. Me also men nede not to doubt a sole foz his noyse, ne foz his hye crye.

¶ Of the Hauke and of other Byrdes. 71

The ipocrites make to god a berd of straw as reherseth this present fable of an hauk which somtyme fayned ỹ he wold haue cele brate, made & holde a natall oz a greate feast, the which should be celebzate within a tem ple, & to this feast and solemnitie he inuited & omoned all the small Byrdes, to the which they came. And incōtinent as they were all come to the feast & entred into the tẽple, the Hauke shet the gate, & put them all to death ne after an other. And therfoze this fable she ued to vs how we must kepe our self fro all hem which vnder fayze semyng haue a false erte, and those ben Ipocrites & deceyuours f God and the wozld.

Of the For and the Lyon. 72

FAyre doctrine taketh he in tym selfe that is chastised by the peryll of other, as reherseth this present fable. Of a Lyon which somtyme fayned him selfe sicke, & whē the beasts knew that the Lion was sicke, they would go al to vyset and se him as their king, & incontinent as the beasts entred into his house for to comfort hym he deuoured them. And when ỹ Fores were come to the gate for to haue visited the Lyon, they knewe well the fallace & falshed of the Lion, & saluted him at ỹ entry of the gate & entred not within, & whē the Lyon sawe ỹ they would not entre into his house, he demaūded of thē, why they wold not come in, and one of the Fores said to him, we know wel the traces, ỹ all the beastes which haue entred into they house came not out again. And also if wē entre within, wē should nomore come out agayne. And therfore he is wel happy that taketh ensample by the hurt of other. For to entre into the house of a great Lorde it is facyll, but for to come out of it agayne it is much difficille.

Of the Asse and the Wolfe. 73

TO no euyll man fayth ne truthe oughte neuer to be adioyned. As men may wel see by this Fable of a Wolfe, whiche visited an Asse whiche was ryghte sicke, the which

wolfe

wolfe began to fele & touch him, and demaunded of him and sayde. My brother and frende where about is thy sore, and the Asse sayde to him, there as thou toucheſt, and then ỹ wolfe fayning to help him began to byte and smyte him. And therfore men muſt not truſt flatterers, for they do one thing and say an other.

¶ Of the Hedge hogge and thre lyttle Kydes. 74

IT behoueth not to the yonge & litel of age to mock ne scorne theyr elder, as reherseth this Fable of thre litel gotes which mocked a great Hedhogge, which fled before a wolfe, and whan he perceyued the scorning of them, he sayd to thē. A pore fooles, ye wot not wherfore I flee, for if ye wiſt and knew wel the inconuenience and paril, ye would not mock at it. And therefore when men see the great and mighty be fearful and doutous, the leſſe or lyte ought not to be assured, for whan a town is taken and gotten by fortune of warre, the countre about is not therefore the more certayned, but ought to tremble and shake.

¶ Of the Man and the Lyon. 75

MEn ought not for to beleue the paynter, but the truth, and the dede. As men may by this present fable of a man and a Lyon

Lion which had strife togither & wer in great discention, for to wete and know which of the both was more stronger, the man sayd that he was more stronger then the Lyon, and for to haue his saying verified, he shewed to ỹ Lyon a picture where as a man had victorye ouer a Lyon, as of the picture of Samson the strōg. Then sayd the Lion vnto the man, if the Lyō coulde make the picture good & true, it had be here painted how the Lyon had victory of the man, but now I shall shew to thee the verye and true witnesse therof. The Lyon led then the man to a great pyt, and ther they fought to gither, but the Lion cast the man into ỹ pyt, and submitted him to his subiection, and said: thou man, now knowest thou all the truthe which of vs both is stronger, & therfore at the worke is knowen the most subtil worker.

¶ Of the Camel and the Flye. 76

HE that hath no myght ought not to prayse himselfe of nothing, as reherseth this present fable of a Camel, which had gret charge or burden. It happened that a Flye bicause of the Camels heare, lept to the back of the Camel and made her to be borne of him all ỹ day. And when they had made a great way, & that the camel came at euen to ỹ lodge & was put in stable, the Flye lept fro him to the ground beyore the face of ỹ Camel, and after he say

to the Camel, I haue pitie of thée, & am come down fro thy backe, bicause I would no moze greue ne trauaile thée by the bering of me, & the Camel saide to the Flye, I thank thée, holde be it that I am not soze lade of thée. And therfoze of him which may neither help ne lerte, men nede not to make great estimation of.

Of the Aunt and the Sygal oz Creket. 77

IT is good foz euery man to puruay himselfe in the Somer sealon, of such things wherof he shal haue nede in wynter, as thou mayst se by this present Fable. Of the Sigal which in the wynter tyme went and demaunded of the Aunt some cozne foz to eate. And then the Aunt sayd to the Sygal, what hast thou done all the Somer last paste, and the Sygall answered, I haue song. Then sayd the Aunte to her, of my cozn thou getteste none. Foz if thou hast song al the Somer, go daunce al the winter. And therfoze ther is one tyme ozdeined to do some labour and wozke. And one tyme to haue reste. Foz he ỹ wozketh not ne doth no good, shall haue oft at his teth great colde and lacke at his nede.

Of the Pilgryme and the swerd. 78

A Neuyll man maye because of the perdytion oz losse of many folkes. As reherseth

this present fable of a Pilgreme which found in his way a swerd. And he asked of ỳ swerde what is he that hath lost thée. And the swerde answered to the Pilgreme. A man alone hath lost me. But many one I haue lost. And therfore an euil man may wel be lost, but or he be lost he may wel let many one. For bicause of an euill man may come in a countrey manye euyls.

¶ Of the shepe and the Crowe. 79

Men ought not to doe iniury ne dispayze the poore innocents ne the simple. As reherseth this present fable of a crow which set her selfe vpon the back of a shepe. And when the shepe hath born hir a great whyle, she said to her: thou shalt kepe thy selfe wel to set thée vpon a dogge. And then the Crow sayd to the shepe. Thynke thou not poore innocent that I wot wel with whome I play, for I am old & malicious, and my kynde is to lette all Innocents, and to be frend vnto the euyl. And therfore this fable sheweth plain how ther be folke of such kynd that will do no good worke but onely let the innocents and simple folke.

¶ Of the Trée and the Rede. 80

None ought to bée proude agaynste hys Lorde, but ought to humble hym self toward

toward him, as reherseth this fable of a great Tree which would neuer bowe for no wynd, and a Rede which was at his fote, bowed him selfe as much as the wynd would, and the tre sayd to him, why doest thou not stand still as I doe, and the Rede answered, I haue not the myght which thou hatte, and the tree sayde to the rede proudly. Then haue I more strength then thou. And anone after ther came a great wynde which threw down the sayd great tree to the grounde, and the Rede abode styll vp. For the proude shal alway be thrown down, and the humble shalbe enhanced. For ỹ rote of all vertue is obedience and humilitie.

Thus endeth the fourth Boke of the subtil fables of Esope. And here beginneth the fyft boke, wherof the first fable maketh mention of Mule, the Wolfe, and the Fore. Ca 1

MEn call many folke Asses that be very subtil and wise, and such went to know much and to be great clerkes that are but asses. As it appereth by this Fable of a Mule which eate grasse in a medow nere to a great rest, to whome came a Fore which demanded of hym and sayde: what arte thou, and the Mule answered. I am a beaste, and the Fore sayde to hym, I dee not aske of the at thynge, but I aske who was thy father,

and the Mule answered my great father was an horse, and the Fore sayde againe. I doe not aske thee that, but onely ỹ thou tell me what is thy name. And the mule sayde to the Fore: I know not, bycause I was lytell when my father dyed, nevertheless to the ende that my name shold not be forgotten, my father made it to be wrytten vnder my lefte foote behind, wherefore if thou wilt my name knowe go ỹ and looke vnder my foote. And when the For vnderstode the falshed of the Mule, he went agayne to the forest and met with the Wolfe, to whom he sayd. Ha mischãt beast what dost thou here, come with me, and into thy hand I shal put a good pray, looke in yonder medowe ther thou shalt fynde a good fat beaste, of the which thou maist be fylled, and the wolfe entred into the medow and found ther the mule of whome he demaunded and sayde, who arte thou, and the Mule answered to the wolfe, I am a beast. And the wolfe sayde to him, this is not that that I aske of thee, but tell me howe thou art named, ? the mule sayde I wot not, but neuertheles, if thou wilt know mi name thou shalt fynde it wrytten vnder my left foot behynd. Than the wolfe sayd, I pray thee that thou witsaue to shew it me, and the mule lift vp his foote, and as the wolf beheld and loked in the foote of the Mule. The Mule gaue hym such a stroke with his foote before his forehead that almost the brayne fell out of his head.

And

And the Fore which was within a bushe and saw all the maner, he began to laugh & mock the wolfe, to whom he said. Foule beast thou wotest well that thou canst not read. Wherfore euil therof is com to the, thi self is cause of it. For none ought not to take vpon him to do that, that is impossible to him. And therfore many be deceiued that take vpō them to do that, they can not skyl of

¶ Of the Boze and the Wolfe. 82

There be some ỹ pzesume to be great lozds and dispzayse their parents that at the last become powze and fall into great dishonour. As thou maist see by this pzesent fable. Of a boze which was among a great herd of swine And foz to haue lozdeship and domynation ouer all them he began to make a great rumoz & sheweth his great tothe foz to make ỹ other swyn aferd. But bicause they knew him they set nought by him, whereof he was much displeased, and would go into a herde of shepe & lambes, and when he was there, he began to make a greate rumour and shewed his great tæth. And whan the lābes herd him, they wer foze aferd & begā to shake foz fere: and thē said ỹ boze within himself, here is the place wher in I must abyde & dwel, foz here I shalbe gret ly wozshipped, foz euery one quake foz feare of me me. Then came the Wolfe thether foz

to haue rauyshed some pray, and the Lambes began al to flee. But the Boze as proud wold not styre him, ne gs frō the place bicause he supposed to be Lozd, but the Wolfe toke him and bare him into the wode foz to eate hym. And as the Wolfe bare him, it happened that he passed befoze the herde of swyne, which the Boze had left. And than whan ỳ boze perceyued and knew them, he prayede and cryed to them, that foz the loue of God thei wold helpe him, and that without their help he were but dead. And thē the swyne all of one assent and one wyl, went and recouered their felow, and after slew the wolfe. And the Boze was delyuered and saw him among ỳ swyne, and that all his doubt and feare was gone, he began to haue bergoyne & shame, bicause that he was thus departed and gon fro his felowship, and sayd to them, my bzethzen and my frendes, I am wel wozthy to haue had this payn bicause I was gone & departed fro you. And therfoze he that is wel let him kepe him well, foz such by his pride desyzeth to be a great lozd, which ofte falleth in great pouertie.

Of the Fore and the Cocke.

OFtentymes muche speche hurteth, as reherseth this fable of a Fore which came toward a Cocke and sayde vnto him, I would fayne wete if thou canst sing as wel as thy fa-

ther

ther coulde. And thē the Cocke shet his eyen and began to cry and sing, and then the Fore toke and bare him away, and the people of the town cryed & sayd: the Fore bereth away the Cocke, then the Cock sayd thus to the Fore. My lord, vnderstādest thou not what the peo-ple sayth ỳ thou beareſt away their Cock, tell to them that it is thine & not theirs. And as ỳ For said it is not your but is myne, the Cock escaped frō the For mouth & flew vpō a trēe, and thē the Cock sayd to the Fore: thou lieſt, for I am theirs & not thyne. And thē the For began to bit the earth both with his mouth & ed, saying. Mouth thou haſt spoken to much. thou shouldeſt haue eaten the Cock hadde not é for thyne ouer many words. And therfore uer much talkyng letteth, & to much crow-ng smarteth. Therfore kepe thy self fro ouer many words, to the ende that thou repenteſt ot not.

¶ Of the Dragon and the Labourer. ℓ4

MEn ought not to render euyll for good, & they that helpe ought not to be letted, as herseth this fable of a Dragon whiche was ithin a ryuer, and as the ryuer was dimini-ed of water. The Dragon abode at the ry-er which was al drye. And thus for lacke of ater he could not styre hym. A labourer or layne came thē that waye and demaunded

of

of the Dragon & said, what doest thou here,
ỳ dragō answered to him, here I am witho
water without which I can not moue, but
thou wilt bynde me and set me on thy Asse
lede me into a Ryuer, I shal giue to ỳ habu
dance of golde and syluer. And the vylayne
churle, for couetousnes bound and let him
to the Ryuer. And whā he had vnbound him
he demaunded his salary or paymēt, the Dra
gon sayd to him bicause ỳ thou hast vnboun
me thou wilt be payde, and bycause ỳ I am
now hungry I shall eate thee, & the vylayn
answered & said: for my labour wilt thou ea
& deuoure me. And as they stryued togither
the For was within ỳ forest & herd wel the
question and difference, came to thē & sayd i
this maner: Stryue ye no more together, fo
I wil accord & make peace betwirt you. Le
eche of you tell to me his reason, for to wet
which of you hath right, and whan eche of th
had tolde hys case, the Fore sayd to the vy
layne. Shewe to me how thou vnbounde
Dragen, ỳ I may gyue therof a true & lauf
sentence. And the vylayne put the dragō vp
his asse & bound him as he had done before
and the For demaunded of the dragō, held
thee so fast bound as thou art now? the drag
answered ye my lord & yet more hard. And
For sayd to the vylayne, binde him yet mo
harder. For who that wel bindeth, wel he
vnbinde, and whā the dragon was fast bo

e sayd to the vilaine, beare him agayn wher
ou fyrst found him, and there thou shalt leue
im bound as he is now, & thus he shall not
ate ne deuoure thee. For he that doth euill,
uill he must haue. For they shalbe punished
f God that dō harme to the powre folke. For
who so rendreth euill for good, he shalbe ther-
rewarded.

¶ Of the Fox and the Cat.

There is many folke which auaunceth thē
and saye, that they bee wyse and subtyll,
hich ben great fooles and knowe nothing
s reherseth this fable. Of a Fore that some
yme met with a Cat, to whom he sayd: my
ossep, God gyue you good daye, and the Cat
nswered. By lord, God gyue you good life.
nd then the Fore demaunded of hym: my
ossep what canst thou dō, and the Cat sayd
nto him, I can leape a lyttell, and the Fore
yd to him, certainly thou art not worthy to
ue, bycause ỳ thou canste nought dō. And
ycause that the Cat was angry of the Fores
ordes. He asked & demaunded of the Fore
nd sayd, gossep what canst thou dō. A thou-
nd wyles haue I sayd the Fore, for I haue
acke full of sciences & wyles. And I am so
eate a clearke ỳ none maye beguyle ne de-
yue me. And as they were thus speaking to
ther, the Cat perceyued a knyght coming

toward

toward them which had many Dogges wi
him, & sayd to the Fore. My gossyp, certain
I see a knyght comyng hytherward, which l
deth with hym many dogges, the which as
wel know, ben our enemies. The For answ
red to the Cat. My gossip thou speakest like
coward and as he ỹ is aferde. Let them com
& care not thou. And incontinent as the do
ges perceyued and sawe the Fore & the Ca
they began to ronne vpon them, and whā t
Fore saw thē come, he sayd to the Cat: let t
fle my brother. To whom the Cat answere
Certainly gossep therof is no nede, neuerth
les ỹ For beleued not the Cat but fled, & ra
as fast as he might for to saue hym, & the C
lepte vpon a træ, and saued him selfe. Now
shal we sée who shal play beste for to preser
and saue him selfe, and whan the cat was vp
the træ, he loked about him and saw how t
dogges held the For with their teth, to who
he cryed and sayd. O my gossep & subtil Fo
of the thousand wyles that thou couldest do
let me now sée, and shew me one of thē. T
Fore answered not, but was killed of the do
ges, and the Cat was saued. And therfore t
wise ought not to disprayse the simple for su
supposed to be much wyse, which is an ide
crery sole.

¶ Of the he Gote and the For. § 6

The feble ought not to arme him against
strong. As reherseth this fable of a Wol
whi

which sometime ran after a he Gote, & that he gote for to saue him, lept vpon a rock, and the wolfe beseged him. And after whan they had dwelled ther two or thre dayes ỹ wolfe began to were hungry, & the he gote to haue thyrst. And thus the wolfe went for to eate, and ỹ he gote went for to drinke. And as the gote drāk he saw his shadow in the water. And speculing and beholding hys shadow, profered and sayd, such words within him selfe. Thou hast so fair legges, so fair a beard, & so faire hornes and hast feare of the wolfe: If it happen that he come againe, I shal charge him wel, & kepe him wel that he shal haue no power ouer me, the wolf which held his peace and harkened what he said, toke him by ỹ one legge, sayinge thus: what words be these which thou profe-rest and sayest brother he gote. And when the he gote saw that he was taken, he began to say to the wolfe. Ha my lord I say nothing, haue pitie on me, I know wel that I haue offended, and that not withstanding the wolfe toke him by the neck and strangled him. And therfore it is great foly when the feble maketh warre against the puissaunt and strong.

¶ Of the Wolfe and the Asse.

MEn ought not to beleue lightly ỹ counsel of him to whome men purpose to let as we may see by this Fable of a Wolfe, which somtime met with an asse, to ỹ which he said

my brother I am hungry, wherefore I mu
nedes eat thee. And the the asse answered hi
right beningly. My lord, with me thou may
do what thou wilt, for if ỹ eatest me thou sha
put me out of great pain. But I prayе the
thou wilt eat me, ỹ thou wilt saue to eate m
out of the hye way. For wel thou knowest ỹ
bring home the Raisen from the vin, & fro th
fields home ỹ corne. Also wel thou knowest
I bere home wod fro the forest. And whē m
maister wil edifie some buildinge, I must go
fetch the stones from the mountaine. And at
other part I beare the corn vnto the mil. An
after I beare home the meale. And for a sho
cōclusion I was born in a cursed houre for t
al pain & to al gret labours I am submit an
subiect to it, for the which I would not ỹ tho
eate me here in ỹ way for the gret vergoyn
shame ỹ therof might com to me. But I pra
& instantly require thee ỹ thou wilt here m
counsell, which is ỹ we two go into the fore
& thou shalt binde me by ỹ brest as thy seru
& I shal bind the neck by thee as my mayste
& thou shalt lede me before thee into the wo
whersoeuer thou wilt, to thend ỹ more secre
ly thou eate me, to ỹ which counsel the wolf
accorded & said. I wyl wel that it be done so,
whē they wer come into the forest, they bou
eche other in the maner as is aforesaide. An
whē they wer so bound, the wolfe sayde to th
asse, go where thou wilt, & go before to shew
th

the way, & the asse went before & led the wolf into the right wai of his masters house, & whē the wolf begā to know the way, he said to the asse: we go not the right way, to the which the asse answered. My lord say not so, for certainly this is the right way. But for all that the wolf would haue gon an other way. Neuertheles the asse led him to the house of hys maister. And as his master & al his meny saw how the asse drew the wolf after hym & wold haue entred into ỹ house, they came out with staues & clubs and smot on the wolfe. And as one of them wold haue smitten a great stroke vpon the wolfes head, he brake the cord wherwith he was bound and so escaped & ran vpon the mountain sore hurt and beten. And then the asse for the great ioy that he had of that he was so scaped fro the wolf, he began to sing & the wolf which was vpon the mountain, herd the voice of the asse, he begā to say to himself: thou maist cry & cal, for I shal thee wel kepe another tyme that thou shalt not bynde me as thou hast don but lat a go, & therfore it is gretly to beleue the cōūsel of him to whom men will let, & to put himselfe in his subiection, he ỹ nes hath beguyled me, he must kepe him another time that he be not deceiued. For he to whom men purpose to do some euil turn, whē men hold him at auantage, men must put thē self at the vpper side of hym, & after men shall aruale for their counsayle.

Of the serpent and the Labozer.

The authour of this booke, reherseth suche another fable and of suche sentence as the pzesident, that is to wete, that men should beleue him to whom men hath done euyll. And saith ỳ sometime in harueſt tyme, a labozer went to se his goods in ỳ fields, the which met in his way a serpent: & with a staffe which he bare in his hand, somte the said Serpent, and gaue him such a stroke on the head that nere he slew him. And as the serpent felt him self sozе hurt, he went fro the man & entred into his hole, & said to ỳ labozer. O euil friend thou hast beten me. But I warn thée ỳ thou neuer beleue not him to the which thou hast don any euil. Of the which wozdes the labozer made lyttel extyme, and went fozth on his waye. It befel than in the same year that this labozer went againe that way, foz to go labour & erie his ground. To whom the Serpent sayde, Wh my frend whether goeſt thou, and the labozer answered to him. I goe ere and plonghe my ground, and he sayde to him, sow not to muche foz this yere shalbe ful of rayne, & great abondance of water shal fal. But the labozer said I beleue not him to whome I haue sometime done any euyl, and without any wozds the labozer went fozth on his way and beleued not the serpẽt. But made all his groũd to be ere and sowed as much cozne as he might. In the

sam

ſame yeare fell great haboūdaunce of water. Wherfor the ſaid labozer had but littel of the cozne, for the moſte part of the cozn ẏ he had ſowē, periſhed the ſame yere. Because of the great rayn the ſame yer. And yet the nert yer after folowing, as this labourer paſſed befoze the dwelling place of the ſayd Serpent, and went foz to ſowe his ground, the Serpēt demaunded thā of him, my friēd whether goeſt thou. And the labozer aunſwered, I go foz to ſowe my ground with cozn and other grayn, ſuch as I hope ẏ ſhalbe neceſſary foz me in ẏme coming. And than the Serpent ſayd to him. My friend ſowe but littl cozne, foz the ſomer nert coming ſhalbe ſo great & ſo hote that by the dzineſſe & hete, al the cozne ſowē in the earth ſhal periſh. But beleue not hym to whom thou haſt done any euill, & without eying any wozde, the labozer wēt & thought of the wozdes of the ſerpent, and weyning ẏ the ſerpent had ſo ſayd foz to deceyue him, he ſowed as much cozne & other graynes as he thought, and it hapned that the Somer nert folowing was ſuch, as aboue is ſayd, therfoze the mā was begiled, foz he gathered the ſame yere nothing. And ẏ nert yere folowing, the ſayd ſeaſon the pwze labozer went agayn foz to ere his groūd, the ſerpent ſaw him come, as he came & paſſed befoz his place, he aſked of the labozer in this maner. My friēd whether goeſt thou. And ẏ labourer aunſwered. I

go to ere my land. And then the ſerpent ſayd to him, my friend ſow not to much, ne to litel of Cozne & other graynes, ſowe betwene both. Neuertheles beleue not him to ẏ which thou haſt done euil. And I tel thæ ẏ this yere ſhal be the moſt temperat & the moſt fertel of all maner of cozne ẏ euer thou ſoweſt. And whan the labozer had herde theſe wozdes, he went his way and did as the ſerpēt had ſaid, & yere he gathered much gœd, bicauſe of the disposītiō & time. And on a day of ẏ ſame yere ẏ Serpent ſaw the ſayd labozer coming from the harueſt. To whome he came agaynſt and ſaid. Now ſay my friend, haſt thou not found now great plenty of gœd as I had told to thæ beforehand? the labozer anſwered & ſaid, ye certaynly, wherof I thank thæ, and then the ſerpent demaunded of him Renumeration oz reward, and the labozer than demaunded what he would haue of him, & the Serpent ſayd, I demaund of thæ nothing, but only to mozow in ẏ mozning thou wilt ſend me a diſh ful of mylk by ſome of thy childzē. And than the ſerpent ſhewed ẏ labourer the hole of his dwelling, and ſayd to him, tell thy ſon ẏ he bzyng the milke hither, but take gœd hede to ẏ, that otherwhyle I tolde thæ ẏ thou beleueſt not him to whō thou haſt done euil, and anone after whan theſe things were ſaid, the labozer went homeward, and in the mozning he tolde to his ſon a diſh ful of milk which he bzought

to the serpent, and set the dishe before ẏ hole, & anone the serpent came out & slew the child through his venym, & when the labourer came to the field, he cams before the rayayze or dwelling of ẏ serpẽt, he found his son which lay dead on the earth. Thẽ began the labourer to crye with an high voyce, as he ẏ was full of sorow & of heuines, saying these wordes. Ha cursed & euill serpent, venim & falle trayour, ẏ hast deceyued me. Ha wycked and deceitful beast, ful of cõtagious euill, thou hast sorowfull slayne my sonne, and then the Serpent sayd vnto him, I will wel ẏ thou know that I haue not slayne him sorowfully, ne wt out cause, but for to auenge me of the hurt ẏ thou hast done to me without cause, and hast not amẽded it. Hast thou now memory howe oft I sayd to thee ẏ thou shuldest not beleue him to whom thou hast done euil, haue now then memory ẏ I am auenged of thee. And this fable shewed how men ought not to beleue ne bare fayth to them, to whome men hath do some harme or euil in tyme past. For old hatred is sone renued.

¶ Of the For, the Wolfe, & the Lyon. 89

If it be so that any hath bẽn adamaged by other, he ought not to take vengeaunce by the tonge, in geuing iniurious wordes, & the cause ẏ such vengeaunce is dishonesty, so vs rehearseth this prefet fable. Sometyme there was a For ẏ eate fishe in a ryuer. It hapned

that the wolfe came that way, & when he saw the fore which eate with so great appetite, he began to say, my brother gyue me some whe. And the fore answered to him, alas my lord, it behoueth not ỹ ye eat ỹ relief of my table, but for the worshyp of your person, I shal cou sell you wel. Do so much to gette you a bas ket & I shall teach you how ye shal take fish. so thend that ye may take some whē ye shall be hungry, and the wolf went into the strete & stole a basketh which he brought wt him, & the fore take the basket and bound it with a corde at the Wolfes tayle. And when he was well bound, the For sayd to the wolf, go you by the ryuer & I shal led & take hede to ỹ bas ket. And the wolfe did as ỹ For bad hym do. And as the wolf was goyng within ỹ water, the For filled the basked full of stones by his malice. And whā the basket was ful, the for sayd to the Wolf. Certainly my lord, I may no more lyft ne holde the basket so full, & the for said, it is ful of fish, and the wolf wening the for had said truth, prosered such words say ing. I rendre graces & thankes to God, that I ones may se the hygh & excellent witedom in the arte and crafte of fishing. And then the For said to him. My lord, abyde me here & I shal seeth some to helpe for to take & haue the fishe out of the basket. And in saying these words the for ran into ỹ strete wher he found men, To whom he said in this maner. What

do

ds your here, why be ye worckeles, se yonder ỹ Wolf which eat your shepe, your lambes & your beasts, & now he taketh your fish out of the riuer and eat them. And then all the men came together, some with slings, & som with bowes, & the other with staues vnto ỹ ryuer, wher they found the Wolfe whiche they bet outragiously. And whē the powre wolfe sawe him thus oppressed & vered with stroks, begā with al his strength & might to draw, & supposed to haue caried away ỹ fish, but so strongly he drewe ỹ he pulled his tayle from his ars. And thus escaped scars with his life. In the meane whyle it happened that the Liō which was king ouer al beasts, was sore sick, & the wolfe thought ỹ he would be quite with the for, wēt for to se him as his lord. And whē he came ther, he saluted his lord, saying thus to him: My king I salute you, please it you to know that I haue gone round about the coūtrey & prouince, & in al places of it for to seke medicines profitable for you, & for to recouer helth. But nothing haue I foūd good for your sickness but only the skinne of Raynold, ỹ forsers, proud & malicious, which is to your body medicinal, but he disdayneth to come hyther & se you, but ye shall cal him to a coūsel, & when ye hold him let his skinne be takē frō him, & then let him runne where he wil, and that faire skinne which is so holsome, ye shal make it to be set and bound vpon your body.

And within fewe daies after it shal rẽder you in as good health as euer ye were. And whẽ he had said these wordes, he departed fro the Liõ & toke his leue. But euer he had supposed ẏ the Fox had herd him, & so he did. For he was within a tarier nigh to ẏ place where he herd all the propositiõ of the wolf, to the which he dio put remedy & great prouisiõ, for as sone as the Wolf was departed fro the Lyon, the Fox went into the fieldes, & in a high way he fouñd a great dũge hil, within the which he put him self. And as he supposed after his aduyse to be defouled & dagged ynoughe, came thus arayed into the lodge of the Liõ, the which he saluted as he ought to haue done to his lord, saying to him in this maner. Syr kyng God giue you good health, and the Lion answered to him. God saue thee my swete friend, come nere & kisse me. And after I shal tel the some secret which I will not ẏ euery man know. To whõ the fox sayd in this maner. Ya Syr king be not displesed, for I am so foule arayed & al to dagged, because of ẏ great way which I haue gone, seking al about some good medicine for you, wherfore it behoueth not me to be nere your person. For ẏ stinke of ẏ dunge may wel greue your persõ, for the great sicknesse ẏ ye haue, but dere syr, if it please thee, by euer I come nere to thy royall maiestie, I shal go bath and make me fayre & clene, and thã I shall come agayne to present my self

before

before thy noble person, notwithstanding al this. And if it please thee to wete and knowe ỹ I come from al the countreys here about, & fro al ỹ Realmes adioyned to this prouince for to sée if I could finde some good medicine dulcine & nedefull to thy sickneſſe, & for to recouer thy health, but certaynely I haue foũd no better counsell, thẽ the counsel of an auncièt Greke with a great long beard, a man of great wisdome, sage & worthy to be prayſed, the which said to me, how in this prouince is a wolfe without a tayle, ỹ which had loſt his tayle by vertue of ỹ medicine which in with him, for the which thing is nedefull and expedient, that ye make this wolfe to come to you, for the recouerance of health of your fayre & noble body, and when he is come, diſſemul & cal him to counsell, and say that it shalbe for his great worship and profite, & as he shalbe nere vnto you, caſt vpõ him your armed fete, & as swiftly as ye may, pull the skin fro the body of him, & kepe it whole saue onely ỹ ye shal leue the head & the fete, & then let him ga his way to seke his auẽture, & forthwith whẽ ye shall haue ỹ skynne al whote & warme, ye shall bynd it about your body, and after ỹ or long tyme be paſſed your health shalbe reſtored to you, & ye shalbe as whole as euer ye were in your lyfe. And thã ỹ for toke his leue of the king and departed, and went agayne into his tarryer. Sone after came there the

wolfe

Wolfe for to ſee the Lyon, & incontinent the Lyon called the Wolfe to counſell, & faſtned ſoftely his feete vppõ him and diſpoyled the wolf of his ſkinne, ſaue the ſkinne of his head and of his feete, & after the Lyon bound it all warme about his bely, & the wolfe ran away ſkinles, wherfor he had inough to do to defẽd & put fro him the flies which greued him ſore and for the great diſtreſſe that he felt by cauſe of the flies that thus eate his fleſh, he was wode & begã to ronne and paſſe vnder a hyl, vpõ the which the Fox was, after whẽ the fox ſaw him, he begã to crie & cal, laughing after the wolf & mocked & ſaid to him, Who art thou y paſſeth there before with ſuche a faire hode on thy head, & with right fayre gloues on thy hands. Harke harke what I ſhal ſay to thee, whẽ y wenteſt & cameſt before y kings houſe thou were bleſſed of the lord. And whẽ thou wer at the court thou harkeneſt & alſo ſaideſt many good wordes, and good talkinge of all the world. And therfore my goſſep, be it euel or good thou muſt let all paſſe & haue paciẽce in thine aduerſitie. And this fable ſheweth vn to vs, y if any be hurt or dammaged by ſome other, he muſt not auẽge him ſelf by his tong for to make any treaſon, ne for to ſaie of the any harm or open blaſphemy, for he ought to cõſider that whoſoeuer maketh the pyt ready for his brother oft it happeneth y he him ſelfe falleth in the ſame, & is beatẽ with the ſame

rodde that he maketh for other.

¶ Of the Wolfe which made a fart.

IT is folly to think more then men ought to do. For whatsoeuer a fole thinketh it semeth to him ỹ it shalbe. As it apereth by this fable of a wolf which somtime rose early in a morning. And after ỹ he was rysen vp fro his bedde, he reched himself & let a great fart, and began to say to him selfe. Blessed be god for these be good tydinges, this day I shalbe well fortunate & happy as myne ars singeth to me And then he departed fro his lodging & began to walke & go: as he went on his way, he foũd a sacke full of talow which a woman had let fall, & with his foote he tourned it vp so down and sayd to him selfe, I shall not eate thee, for thou shouldest hurt my tender stomake, for I shal haue this day better meat & more delicious wel I know this, myn ars which did sing it to me, & saying these words he wẽt his way, & anone after he founde a great pece of bacon wel salted, which he turned vp so down, & whẽ he had turned & tossed it inough: he said I disdaine to eat of this meat bicause that it shuld cause me for to drink to much for it is salte, & as myne ars sang to me laste I shal eate thys same day better & more delicious meat, & thẽ he began to walk further, & as he entred into a faire medow he saw a mare & hir fole & her and sayd to him selfe alone, I render thãks &

graces

graces to ỹ gwdnes of the gods ỹ they sende me, for wel I wist & was certayn ỹ this day I should find some precious meat. Than he came nere to ỹ mare & said to her. Certainly my sister I shal eat thy child, & ỹ mare answered to him. My brother, do whatsoeuer it shal please thee. But first I pray thee ỹ on pleasur thou wilt do to me, I haue heard say ỹ thou art a gwd Surgeõ, wherfor I pray thee that thou wilt hele me of my fot. I say to thee my gwd brother, ỹ yesterday as I wẽt within the forest a thorne entred into my fote behind ỹ greueth me sore. I pray thee in that thou eat my sole, thou wilt draw & haue it out of my fote & the wolf answered the mare, ỹ shall I gladly do: my gwd sister shew me thy fot, & as the mare shewed her fot to the wolf, she gaue to the wolf such a stroke betwixt the eyẽ that he was astonied & fel down to the ground, & by the same meane was her sole saued, and a long space after was the wolf lying vppõ the earth dead. And whan he was come to hym selfe again & that he could speake. Ye sayde, I care not for this mishap. For wel I wot that yet this day I shal eat & be filled of delicious meat, & in saying these words, he lift vp himself & went his way. And when he had walked & gone a while he foũd two Rãs within a medow, which with their horns smot eche other And the wolfe said in himself. Blessed be god ỹ now I shalbe wel filled. Ye than came ners

the

the two Rãmes and said. Certainly I shal eat one of you two. And one of them said to hym. My lorde, do all ỳ pleaseth you. But first ye must giue to vs a sentẽce of a processe of a ple which is betwixt vs both. And the wolfe aunswered, that with right good will he would do it. And after said to thẽ. My lords tel me your reasons and cases, to the end that the better I may giue the sentence of your difference and question. And then the one of them began to sai. My lord this medow was belõging to our father. And bicause that he died without making any ordinance or testament, we be now in debate & stryfe for the departing of it, wherfore we pray thée that thou voucheſafe to accord vs to our difference, so that peace mai be made betwyxt vs, and then the wolfe demaũded of the Rams how their question might be accorded. Right well said one of them, by one maner which I shall tell to thée if it plete thée to here me. We shalbe at the two ends of this medow & thou shalt be in the mids of it, & fro thend of the medow we both shal ron towards thée, & he that shal first com to thée shal be lord of this medow, & the last shalbe thine, wel thẽ sayd the Wolfe thine advice is good and well purposed, let vs sée now who shall come first to me. Then went the two Rams to the ends of the medow, and both at ones begã to ron toward the wolfe & with all their might came & gaue such two strokes both at ones agaynste

both

both his fydes that almoſt they brake his hart within his bely. And there fel down the poore wolfe all aſtonied. And the Rams went their way. And whan he was come againe to hym ſelf, he toke courage and departed ſaying thus to himſelf, yet ſhal I this day eat ſome good & delicious meat. He had not longe walked but he faund a Sowe and her ſmal pigs with her, and incontinent as he ſaw hir, he ſaid. Bleſſed be god, that I ſhall this daye eate and fyll my bely with good meats and ſhall haue good fortune. And in ſayinge that he approched to the Sowe, and ſayd to hir. My ſyſter, I muſt eate ſome of thy yong pygges, and the Sow ſayde to him. My lorde, I am content of all ỹ which pleaſeth you. But or ye eate them I pray you that they may be baptiſed and made cleane in pure & fayre water, and the wolfe ſaide to the ſow, ſhew me the water & I ſhal waſh & baptiſe them wel, & then the ſowe went & led him to a ryuer wher was a faire mylle, and as the wolfe was vpon a lyttell brydge of the ſayd mille, & that he would haue taken one pygge the ſow threw the wolfe into the water with her head, and for the ſwiftnes of the water, he muſt neues paſſe vnder the whele of the mill. And god wot if the wings of the mylle beat him well or not. And as ſone as he might he ran away, and as he ran he ſaid to him ſelf, I care not for ſo lyttell a ſhame. Ne therfore I ſhal eate my bely ful of delicious meats: a

my arse dyd syng early to me, and as he passed thorough the strete he sawe some shepe, & the shepe saw him they entred in the stable, & whan the Wolfe came ther, he sayde to them in this maner. God kepe you my systers, I must eate one of you to thend ỳ I may be refresshed and releued of my great hunger, and than one of them sayd to him, certaynly my lorde we are welcom to masse, for we be com hither for to hold a great solenitie, wherfore I pray you that ye pontifically would sing, and after the seruice complete & done, do what ye will with one of vs, & than the wolfe for vayneglory entryng to be a prelate, began to sing and to howle before the shepe, & whan the menne of that towne herd the voice of the Wolfe, they came into the stable with great staues, & layd vpon the wolfe, that scarcely he could not go. Neuertheles he escaped and went vnder a tree, vpon the which tree was a man that hewed down the bowes of the tree. The Wolfe then began to sygh sore and to make great sorow of his euil fortune, and said. Ha Jupiter, how many euills haue I had and escaped this daye. But I know that it is by me, and by mine owne cause, and by my proude thought for this day in the morning, I founde a sacke full of Talow the which I disdayned, & anone after, I found a great pece of bacon, ỳ which I would neuer for drede of greate thrust and for my folysshe thought eate. And therefore

& euyl fortune happen to me, it is well be so we
and employed. My father was neuer phisicion
ne lerde. And also I haue not studied ne lerned
the sciences of phisicke. Therfore if ther happe
ned any euil to me, whan I wold haue drawn
the two men out of the mares sote, it is well em
ployed, for my father was neuer Patriark ne
Bysshop. And also I neuer knew letter on the
booke, and yet I presumed and toke on me for
to sacrifice and synge before the gods sayenge
my selfe to be a prelate. But after my desert
ynge I was well rewarded. Also my father
was neuer no Legyste, ne neuer knew lawe
ne also man of iustice, and to gyue sentence o
uer men I would entermitte me, and fayned my
selfe a great iustice. But I knew neuer neyt
her A. ne B. And therfore if euil come to me
it is to me as of right it shuld be. O iupiter I
am worthy of great punishmēt whan I haue
offended in so many maner: Sende thou now
to me fro thy hyghe throne a swerde or other
weppon wherwith I may strongly punish and
bete my selfe by great penance: for wel wot
thy I am to receiue a greater punishmēt. And
the good man which was on the tree, harkened
all these wordes and deuises, and said no word
And whan the Wolfe had finished al his syg
ings & cōplaints. The good man toke his ax
wherwith he had cut away the dead braūches
fro the tree, and cast it vpon ye wolf, and it fe
on his back in such maner, that the wolf fe

ned vp so down & sæte vpward & lay as he had
ben dead. And after the wolf releued & dyssed
him selfe, and vp he loked & beheld vpward to
the heauen and began thus to cry: Ha Iupiter
se now wel that thou hast heard my prayer
than he loked vp & perceyued the man which
was vpon the træ, he wend that he had ben
Iupiter. And then with all his might sled to-
ward the Forest sore wounded & hurt, & rene
ued him self to humilitie & to more mekenes
and more humble he was afterward than e-
er before he had ben fiers & proud. By this
able men may know & se that many things
s to be done of that, that a fole thinketh not
n. And it sheweth to vs, that when some good
meth to some, it ought not to be refused, for
may not be recouered as men wil, & also it
eweth how none ought for to anaunce him
do a thing which he can not do, & therefore
ery man ought for to gouern and rule himselfe
ter his estate and fatalitie.

Of the enuious Dogge.

No mã ought to haue enuy at other mẽs
goods. As it appereth by this fable of an
nious dogge which went within the stable
Oxen, because that they should not enter in
to eat of the hay, and then the oxen sayd to
m. Thou art euil & peruers to haue enuy of
er mens goods the which is to vs nedfull

and p̄fitable, and to thee it is not p̄fitable, for thy kynde is not to eate haye. And thus he rid of a great bone which he held at his mouth and would not leue it, bicause of the enuy of another dog which was therby. And therfore euery man ought to kepe him wel from the felowshyp or company of an enuyous body. And yet do with him it is much perillous and doutable, as to vs is wel shewed by Lucifer.

¶ Of the Wolfe and the hongry Dogge.

Whether he some p̄ thinketh to spyn which of them leseth. For it is comonly said, p̄ as much spendeth the negard as the large. As it appereth by this fable. Of a man which had a great herd of shepe, and also he had a dog for to kepe them from the Wolues. To this dog he gaue no meat for the great auaryce which he had, and therfore the Wolfe on a day came to the dog, and demaunded of him the reason why he was so leane. And saide to him: I see well p̄ thou dieest for hunger, bicause that thy master giueth to thee no meat by his scarsite, but if thou wilt beleue me, I shal giue to thee good counsel. And the dog said to him. Certainly I lacke greatly of good counsel. Then the Wolfe sayde to him, this shalt p̄ doe. Let me take a Lambe, & when I shall haue it, I shall renne my way, and when thou seest me, make a blast to ronne after me, and faine thy self that thou

nste not ouertake me for lacke & faulte of
eate, which maketh thee so feble. And thus
hen the shepardes shall see ỹ thou mayst not
une bicause of thy great feblenes & debilite
thy leane body, he shal tell to thy lord thou
ayst not recouer the Lambe bicause ỹ thou
te so leane and hungry. And by this meane
ou shalt haue thy bely ful of meat. The dog
en accorded this with the wolf, and eche of
em made as is aboue said. And whē the she
rde saw the Dogge fall, he supposed well
t hunger was cause of it. For the whiche
use whē one of the shepards came home he
d it to his maister, and whē he vnderstode
he sayd as a man wroth for shame. I will ỹ
hence he haue breadinough, forth the eue
day the sayd Dogge had loppes of breade,
d of drye bread ynough. Thē the Dog toke
engthe & vigour againe. It hapned within a
ttle while after ỹ, the Wolf came again to
e dogge & sayd to him. I perceiue well that
gaue to thee good counsell, and the dog sayd
he Wolf. My brother thou sayest truthe.
herfore I thank thee much, for of it I had
at nede. And then the wolf sayd to him, if
u wilt, I shal giue to thee yet better counsel
d the dog answered him with a right good
I shal here it. And if it be good I shall do
er it. Thē sayd ỹ wolf to him, let me take
another lambe, & do diligence for to haue
ro me, & to byte me, and I shal ouerthrow

thée thy sete vpward as he ỹ hath no pu
sauce ne strēgth without hurting of thy se
beleue me hardly & well shall happe to th
And when thy maisters seruaunts shal ha
sene thy diligēce, thy shal shew it to thy ma
ster how that thou shalt kepe ful wel his s
if thou be well norysshed. And then the D
answered to the Wolf that he was conte
And as it was sayd, ryght so it was done,
both of them made good diligence. The wo
bare away the lamb, and the Dog ran af
him, & ouertoke him & bote him sayntly, a
the Wolf ouerthrew the Dog vp so dow
to the ground. And when the shepardes sa
the Wolf gyue such strokes vpon the dog,
the shepard sayd. Certaynly wée haue a g
dogge, wée must tell his dilygēce to our ma
ster, & so they dyd, and how he bote the wo
and how he was ouerthrowen, and yet say
certainly, if he had had euer meat ynough,
Wolf had not borne away the lambe. Th
the lord commaunded to giue him plentie
meat, wherof ỹ dog take again al his strg
and within a whyle after, the Wolfe cam
gayn to the dogge and sayd to him in this
ner. My brother haue not I gyuē to thée g
counsell, and the dog answered to him. C
tainly ye, wherof I thanke you, and the w
sayd to ỹ dog. I pray thee my brother and g
friend that thou wilt yet gyue mée anot
Lambe, & the dogge sayde to hym. Certay

my brother, it may suffise thée to haue had
wo of thé. Thã said the wolf to ỹ dog. At the
est way I may haue one for my labour & sa-
ry, ỹ shalt thou not haue said the dogge, hast
ou not had good sallary for to haue had two
ambes of my maisters. & the wolf answe-
ed to hym againe. My brother gyue it me if
please thée, and after sayd the dog to him.
aye I wil not, and if thou takest it agaynst
y wil I promitte, & warne thée ỹ neuer af-
er this time ỹ shalt eat none, & thẽ the wolf
yd to him. Alas my brother I dye for hun-
er, coũsel me for goddes loue what I shal do
the dogge sayde to hym. I shal counsel thée
el, a wal of my maisters seller is fal down
a thyther this nyght & enter in it, and there
ou mayst both eate and drinke at thy plea-
re, for both bread & flesche and wyne, shalte
ou finde plenty, and then the wolfe sayd to
im alas my brother beware well thẽ ỹ thou
cuse ne deceyue me not. And ỹ dog answe-
ed, I warrãt thée, but do thy feyt so priuely
none of my felowes know not of it. And ỹ
olf came at night and entred into the celler
eate and drank at his pleasure, in so much ỹ
e wexed drõke, & whã he had drõke so much
he was dronke, he sayd to hym selfe: when
e villains be filled with meates, & that they
e dronke, they sing their songes, & wherfore
ould not I sing? And anone he beganne to
ye and to howle. And the Dogges hearde

the voyce of him, wherfor they begā to bar
& howle, and the seruantes which herd the
sayd, it is the Wolf whiche is entred with
the seller. And then they altogether went t
ther and killed the wolfe. And therfore mo
dispendeth the nygard thā the large, for an
yce was neuer good, for many one be whi
dare not eate ne drinke as nature requiret
but neuertheles, euery one ought to vse
lyue prudently of all such goods as God se
deth to him. This fable sheweth also to
that none ought to do agaynst his kynde,
of the wolfe which wered dronke. For
which cause he was slayne.

Of the Father and his thre Children.

HE is not wise which for to haue vanitie
his pleasure maketh debate or strife. As
apereth by this fable of a mā which had th
children, & at the houre of his death he bequ
thed & gaue them his heritage, that is to s
a great Pearetre, a Gote, and a Pyl, & wh
the father was dead, the brethren assembl
them thre togither & wet before the iudge,
to part their lyuelode, and said to the iudg
My lord, our father is dead which hath beq
thed to vs thre brethren al his heritage, &
much of it should haue y one as thother, &
Iudge demaūded what was their liuelod
& they aunswered a Pearetre, a Gote, an

My

wyll, and then the Iudge sayd to them, that he that should sit & deuide equal your partes & the one to haue of it as much as another, it is a thyng much difficyle to doo, but to your aduyce how should ye part it: And the eldest of the thre brethren spake, & said: I shall take fro the Pearetre al that is croked & outright. And the second said, I shal take fro the Pearetre al that is grene and drie. And the third sayde, I shal haue al the rote, the pil or mast & all the branches of the Pearetre, and thā the iudge said to them. Ye that than shall haue the mosse part of it, let him be iudge, for I ne none other may know ne vnderstand who shal haue the more, ne the lesse part. And therfore he that shal proue openly that he hath most part shalbe lord of the tree. And after the iudge demaunded of them how their father had deuised to them the gote, & they said to him, he that shal make faireste praier & requeste, must haue the gote. And then the first brother made his requeste, & said in this maner Would god that the Gote were now so great that he might drinke al the water which is vnder the cope of heauen & than when she had dronke it, she should yet be more thrustie. The second said, I suppose that the gote shalbe mine, for a fairer demaūde or requeste thē thine is, I shal now make. I wold that al the hempe, & the flax, & all the woll of the world, were made in one thred alone, & that the gote were so great that with the same threde

men might not bind one of his legs. The ſaid the third, the Gote ſhalbe mine, for I wold ẏ he ware ſo great that if an Egle were at ẏ vp permoſt of the heauē, he might occupy & haue then as much place as ẏ Egle might take on high in length and breed. And then ẏ Iudge ſaid, which of you three haue made the fayreſt praier. Certainly, I ne none other cā not geue ẏ iudgemēt, & therfor ẏ gote ſhalbe to him that of it ſhal ſay the truth. And the Wyl how was it aduiſed by your father to be departed amōg you three. They anſwered the iudge, he ẏ ſhalbe ẏ moſt lyer, moſt euill, & moſt ſlow, ought to haue it. Than ſayd the eldeſt ſon. I am moſt ſlouthfull, for many yeres I haue dwelled in a great houſe & lay vnder ẏ cōduytes of the ſame, the which fel vpon me al the foul waters: as piſſe, diſh water, & other filth ẏ wōderly ſtank, in ſo much that all my fleſh was rotten therof, & myne eyen al blynde, & the durt vnder my back was a foote hie, & yet by flouth I had leuer abyd there than to haue ryſen vp. The ſecond ſayd, I ſuppoſe that the Wil ſhalbe mine, for if I came to a table coue red of al maner of precious & delicat meats, wherof of I might wel eat if I wil take of the beſt, I am ſo ſlouthful ẏ I may not eat without one ſhuld put the meat in my mouth. The third ſaid, the wil ſhalbe mine, for I am yet a greater lyer & more ſlouthful thē any of you both, for if I had begn a thruſt vnto ẏ death,

and

and if I found thē my self within a fayre wa
ter to the necke, I would rather dye then to
moue ones my head for to drinke therof only
one drop. Then said the iudge to thē, ye wote
not what ye say. For I nor none other may
not well vnderstand you, but the I cause re-
myt and put amōg you. And thus went with
out any sentence, for to a folish demaund be-
houeth a folish answere. And therfore they
be fooles ꝑ will plete such ꝑ nitie one against
another, and many one therfore be fall into
great pouertie, for a littel thing ought to be
made a litle ple.

¶ Of the Wolfe and the Fore. 94

NOne may be master without he have ben
first a disciple. As it apereth by this fable
of a For, which came toward a wolf & sayd
to him. Lord I pray you ꝑ ye will be my gos-
sep. And the wolf answered I am content, &
the For toke him his sonne, praying him ꝑ
to his sonne he would learn and shew to him
good doctrine, the which the wolfe toke & wēt
with him vpon a mountaine & then he sayd
to the litle For, whē the beastes come to the
fieldes, cal me. And the for wēt & saw fro the
top of the hil how the beasts wer coming to
ꝑ fields, & forthwith he wēt & called his god fa
ther, & said my godfather, ꝑ beasts come into
the fieldes. And ꝑ wolf demāded of him what
beasts they were. And ꝑ for answered ther be

both

both Ryne and Dwyne togither, wel said the wolf I care not for the, let the gō for the dogges be with the. And sone after the for loked on the other syde, & perceyued a Mare which went to the fieldes, and he went to his godfather and sayd. Godfather a Mare is gone to the fieldes, and the Wolf demaunded of him wherabout is she, & the for answered, she is by the forest. And ỳ Wolf said, now go we to diner. And the wolf with his godsone entred into the forest & came to the Mare. The wolf perceiued wel & saw a yong colte which was by his mother, the wolf toke him by the neck with his teeth & drew it within the wood and eat it, & deuoured him betwene the both. And whan they had well eaten the Godson said to his godfather, My godfather, I cōmend you to god, & much I thank you of your doctrine, for wel ye haue taught me, in so much ỳ now I am a great clerke, and now I wil go to my mother, & the the wolf said to his godson. My good son, if thou goest away thou shalt repent thee, for thou hast not yet wel studied & knowest not yet ỳ Sologismes. Ha my godfather sayd the for, I knowe well all. And the wolf said to him. Sith thou wilt go, to God I commēd the. And whē the for was come toward his mother, she sayd to him. Certainly ỳ hast not yet studied ynough. And thē he said to her Mother, I am so great a clerk that I can cast the deuyll from the clyfte, let vs goe chase ye

ȳ shal se whether I cā ought or nought. And
he yong For wold haue don as his godfather
he wil offe did, and sayd to his mother, make
good watch, and whan the beastes shall come
o ȳ field, let me therof haue knowledge. And
is mother sayd, well so shal I doe. She made
good watch, & when she sawe the kyne and the
o wyne went to the fieldes, she sayde to him,
my sonne the kyne and the oxen be gon-
ther in the fieldes. And he answered. My mo-
ther of the I care not, let them go for the dog-
ges kepe them well. And within a short while
after, the mother sawe the mare come nere
nto a wood and went and sayd to hir son. My
on the mare is nere the wod. And he answe-
red. My mother these ben good tydings, abyde
e here, for I go to fetch our dyner & he went
nd entred into the wod, & after would do as
is godfather did before and wet and take the
mare by the necke, but ȳ mare take him with
hir teth & bare him to ȳ shepard. And ȳ mother
tried from the top of the hil. My son let go the
mare & come hither againe but he might not,
for the mare held hir fast with hir teth, and as
the shepards came for to kyl hym, the mother
cryed and saide wepinge. Alas my sonne thou
wouldest not learn wel and hath ben to lyttel a
whyle at schole, wherfore thou must now dye
miserably, & the shepards toke and slew him.
For none ought to make himself learned er-
cept he haue well studied, for some were to

be

be great clarks that can do nothing clarkly.

Of the Dogge, the Wolfe, and the Wether.

GReat foly it is to a fole ỹ hathe no might, that wil begyle another ſtrōger thā hym ſelfe, as reherſeth this Fable of a father of fa-mile, which had a great flocke of ſhepe, and a great dogge for to kepe thē which was ſtrōg, and of his voice all the Wolues were afeerd, wher the ſhepard ſlept more ſurely, but it happened ỹ this dog for his great age dyed wher-fore the ſhepards were ſore troubled, and ſaid one to an other, we ſhall no more ſlepe at our eaſe bicauſe our dog is dead, for the Wolues ſhall now come and eate our ſhepe, and then a great wether fyers and proude, which herde all theſe words, came to them and ſaid: I ſhal giue you good counſell. Shere me and put on me the Dogges ſkynne, and when ỹ wolues ſhall ſee me, they ſhal haue great feare of me, and when the Wolues came and ſaw the wether clothed with the ſkyn of the dogge, they began all to flee and ron away. It happned on a day ỹ a Wolfe which was ſore hungry, came and toke a Lambe and ran awaye therewith, and than the ſayd Wether ran after hym, and the Wolfe which ſuppoſed that it had ben a Dogge, ſhyt thyſelf by the waye for the greate feare ỹ he had, ran euer as faſt as he coulde, and ỹ wether after him without ceſſe til that

he

ran thzough a bushe of sharp thozns & rent
l the Dogges skyn which was on hym, and
s the Wolf loked behynd him, being aferde
f his life, saw all the deceptiõ of the wether,
nd forthwith returned againe to him, and de-
aunded of him and said. What art thou, and
e Wether answered to him in this maner.
Dy lozde I am a wether which playeth with
æ, and the Wolfe said. Ha syz ought you to
lay with your master, thou hast made me so
ea ferd, that by ỹ way as I ran befoze thæ,
eid shite thzee great tozds, and then ỹ wolfe
d him vnto the place wher as he had shit, say
g thus to him: loke here, callest thou thys a
ai, I take it not foz play, foz now I shal shew
æ how thou ought est not to playe with thy
zd, and then the Wolfe toke and killed him
nd eate him. And therefoze he that is wyse
ust take good hæde how he playeth with him
hich is wiser, mozе sage, and mozе stronger
en he himselfe is.

Of the Man, the Lion, and his sonne. 96

HE that refuseth the good doctrine of his fa-
ther, if euil happe come to him it is but
ight. As to vs reherseth this Fable of a labo
er which somtime liued in desert by his cul-
niñ ỹ labor. In this desert was a lyon which
alked and destroied al the sæde which euery
ay the said laborer sowed, and also this Lyon
estroyed his trées. And bicause ỹ he barer did

to

to him so great harme and damage. He made a hedge to the which he put and set cordes and nettes for to take the Lion. And ones ỳ Lion came for to eat corne & entred within a net & was taken, & then the good man came thither and bete and smote him so wonderously that scarcely he myght escape fro deathe. And by cause that the Lyon salwe that he myght not escape the subtilty of ỳ man, he toke his littel Lion and went to dwell in an other region, & within a lyttle whyle after ỳ the Lyon was well growne, and was fyers and stronge, he demaunded of his father and sayd. My father he we of this region, nay sayde the father, for we be fled away fro our land. And then the littel Lyon asked wherefore, and the father answered to him. For the subtiltie of the man. And the littel Lion demaunded of him, what man it was. And his father sayde to him, he is not so grete ne so strõg as we be, but he is more subtill and more ingenious then we be. And than said the sonne to the Father, I shall goe auenge me on him, and the great Lion said to him go not, for if thou goest thyther thou shalt repent thée therof and shalt do like a fole, and ỳ son answered to the father. Ya by my head I shal go thyther and shall sée what he can do, and as he went for to find the man he met an Oxe within a medow & an Horse whose backe was all blaine and sore, to whome he sayde in this maner, who is he that hath you led hither

and

and ȳ so hath hurt you. And they sayd to him
it is the man. And than he sayd again to the.
Certainly here is a wōderous thing. I pray
you ȳ ye will shew him to me. And they wēt
& shewed to him the labozer whiche ered the
earth. And the Liō without saying of any mo
wozds went toward the man, to whome he
sayd in this maner. Ya man thou haste done
ouer many euylles both to me & to my father
& likewyse to our beasts, wherfoze I tel the
that to me thou wilt do iustice, & the mā anne
swered to him. I tell and warne thee, that if
thou come nere me, I shal kill thee with this
great club, and after with this knyf I shal sle
thē. And the Liō sait thā to him, come befoze
my father, & he as kyng shall do to vs good
iustice, and than the man sayd to the Lyon,
I am contēt, if that thou wilt sweare to me
that thou shalt not touch me till ȳ we be in
the pzesence of thy father. And in likewise I
shal swere to thee, I shall go with thee vnto ȳ
pzesence of thy father. And thus the Lyō and
the man began to go by the way wher as his
nozdes & nettes were setts. And as they went
the Lion fell within a cozde, & by the fete he
was taken so that he myght no further go, &
bycause he could no further go, he sayd to the
man. O man I pzay thee that thou wilt helpe
me, foz I may not go, & the man answered
to him. I am swozn to thee that I shall not
touch thee to the time that we be befoze thy

father. And as the Lion supposed to haue b
bound him selfe for to scape he fell into an o
ther nette, & the Lyon begā to crye after th
mā, saying to him in this maner. O good m
I pray thee that thou wilt vnbynd me, & th
mā began to smite him on the head, and thr
When the Lion saw that he might not scape
said to the man. I pray thee that thou smit
me no more vpon the head, but vpō my eare
because that I would not heare the good co
sell of my father, and then the man began t
smyte him at the hearte and slewe him. The
fore full oft happened to them that will no
beleue the doctrine of their fathers and m
thers, ne obey them in no wyse.

¶ Of the Knyght and of the Seruaunt which found the Fore. 97

MAny there be that for their great lesin
suppose to put vnder all the worlde, b
euerat the last their lesing be knowen, a
manifest as it appereth by this Fable of
knight, which sometime wēt with an arche
of his through the land, and as they rode th
foūd a For, & the knight sayde to his archer
In good soth I se a great For, & then the a
cher began to say to his lorde. My lorde, ma
naile ye therof, I haue bēn in a Regiō wh
as þ fores be as great as Dre, & the knyg
answered. In good soth skinnes were good
make Mātels with, if Skinners mbght ha
the

them. And as they were ryding they fell in many wordes and deuyses, and then bycause the knyght perceyued well the lesings of his archer, he begā to make prayers & oryſons to the Goddes for to make his archer afeard, & ſayd in this maner. O Jupiter god almighty, I pray the ỹ this day thou wilt kepe vs fro all lesing, ſo ỹ we may paſſe ſafe this floode, & great Ryuer which is here before vs, & that we may ſurely come to our houſe: & whē the archer herd the prayer & oryſon of his lord, he was greatly abaſhed, & thē the archer demaū ded of his lord & ſayd. My lord, wherfore praieſt thou now ſo deuoutly. And the knyght anſwered, woteſt ỹ not well ỹ it is wel-knowen & manifeſted, that we muſt ſone paſſe a right great riuer, & ỹ he who on all this day ſhall haue made one lesinge if he enter thit, he ſhal neuer come out of it agayne. Of the which wordes the archer was much doutous & dredful, & as they had ridde a litel way, they found a littel riuer, wherefore the archer demaunded of his Lord, is this the floode which thee muſt paſſe. Nay ſayd ỹ knight it is more greater. O my lord I ſay, bycauſe that the riuer which ye ſaw might well haue ſwymmed and paſſed ouer this littel water. And the Lorde ſayd, I care not therfore, and after ỹ they had ridden a lyttel further, they found another litel ryuer, & the archer demaunded of him, is this the floode that ye ſpake of to me.

Nay sayd he for it is greater and more brode, and tharcher sayd agayn to him. My lorde I say so, bycause that for of the which I spake of to day, was not greater than a Calfe, and then the knyght hearing the dissimulation of his archer answered not, & so they rode furth so long that they found yet another ryuer, & thē the archer demaūded of his Lord. Is this the same. Nay sayd the knyghte, but sone we shal come therto. O my lord I say so bicause that y fore wherof I spake to you this daye was no greater the a Shepe, and when they had ryden vnto euē tyme they found a great riuer of a greate breadthe. And when the Archer saw it, he began al to shake for feare, and demaūded of his lord. My lord is this the Riuer, ye said y knight. O my lord I ensure you on my faith y the For of the which I spake to day, was no greater then the for which we saw to day, wherfore I knowledge & cōfesse to you my sinne. And then the knigh began to smille & said to his archer in this maner. All this riuer is no worse then y other which we saw before, & haue passed through thē, & then the archer had great vergoyne & was shamefull, bycause that he might no more couer his lesing. And therfore it is faire and good for to say euer the truth, & to be true both in word and in dede, for a lyer is euer begutled, & his lesinges is knowen and manifested vnto him to his great shame and damage.

¶ Of the Egle and the Rauen.

NOne ought to take on him to doe a thinge which is perilous, without he fele hym selfe strong inough to do it. As reherseth thys Fable of an Egle which seyng take a Lābe wherof the Rauen had great enuy, and said to him selfe, wherfore should I not take a lambe as wel as the Egle doth. And on a time as the sayd Rauen saw a great herd of shepe, by hys great enuy and pryde, & by his outrageousnes discended on thē, & by such maner smot a wether, that his clawes abode to the flesh of it, in so much that he could not flie away, then the shepardes came and brake his wynges, and toke him, and after bare him to his childrē to playe them withal, & they demaunded of hym what kynd he was. And the rauen answered to thē I supposed to haue ben an Egle, and by my ouer wening I wend to haue taken a lamb, as the Egle did, but now I know wel that I am a Rauen, wherfore the feble ought not in no wyse to compare him to the strong, for some tyme when he supposeth to doe more then he may, he falleth in great dishonour, as it appereth by this present fable of a Rauen, which supposed to haue ben as strong as the Egle.

¶ Of the Egle and the Wesill. 90.

NO man for whatsoeuer myght that he hath, ought to dispraise another. As

it appereth by this preſent Fable of an Egle which chaſed ſomtime after an Hare, and by-cauſe that the Hare myght not reſiſt ne with-ſtand againſt the Egle, he demaunded ayde & help of the Weſell, the which toke dir in her keping, & bycauſe that the Egle ſaw the Weſyll ſo litell he diſprayſed hyr, and before hee toke the Hare, wherof the weſil was wroth & therefore the weſill went & beheld the Egles nett, which was vpon a hie træ the ſeyrge it ſtanded vpon the hye tree, and kaſt downe to the ground the yong Egles wherfore they died, for this cauſe was the Egle much wroth and angri. And after went to the god Jupiter and prayed him y he would finde hym a ſure place wher he might lay his egges & his litel chickens. And Jupiter graunted it and gaue hym ſuch a gift, that whan the time of chyldyng ſhold come that he ſhold make her yeng ones within his boſome. And when y Weſill knew this, ſhe gathered togither great quantitie of ordure or fylth, and therof made an hygh hyll for to let her ſelfe fall from the top of it into the boſome of Jupiter. And when iupiter felt the wynke, he began to ſhake his boſom, and bet the weſil & the egges of the Egle fell down to the earth. And thus wer al the egges broken loſt. And whan the Egle knew it, ſhe made vowe that ſhe ſhould neuer make none Egle tyll ſhe wer therof aſſured, and therfore no how mighty and ſtrong y he be, ought not to

dyſpraiſe

dyspraise some other, for ther is none so subtyl but that sometyme he may let and auenge him selfe, wherfore do thou no displeasure to none, that displeasure come not to thee.

¶ Of the For and the Gote.

HE which is wyse and sage ought first to loke & beholde the ende or he begyn anye work. As it appereth by this fable. Of a For & of the Gote, that sometime discended & went down into a depe wel for to drinke, and when they had wel dronke, because that they could not come vpward agayne, the For sayd to the Gote in this maner. My friend, if thou wylte help me, we shal sone be both out of this wel, for if thou wilt set thy two fete against & wal I shall wel lepe vpon thee & vpon thy horns, & then I shal lepe out of this wel, & whē I shal be out of it, thou shalt take me by the hande, & I shal pluck, & draw thee out of the well. And this requeste the Gote accorded, & sayd: I wyll wel. And then the gote lift vp hys fete against the wel, & the For did so much by his maiyee that he gat out of the wel, & when he was out he began to loke on the gote which was within the wel, & then the gote said to him, help me now as thou hast promised, and then the For begā to laugh & scorn him. O master gote if þ hadst ben wel wise with thy fair berd, or euer thou hadst entred into þ wel, thou shuldst first

haue taken hede how thou shouldest haue come out of it agayne. And therfore he that is wise if he wil wisely gouerne him selfe, ought euer to take good hede to thend of his worke.

¶ Of the Cat and the Chekyn. 100

HE which is false of kynde and hath begon to deceiue other in earth, wyl vse his craft as it appereth by this present fable of a Cat, which somtime toke a Chekyn, the which he began strongely to blame for to haue founde some cause that he might eate hir, & said to hir in this maner, come hither ỹ Chekin. Thou doest none other good but crye all the nyghte, thou letteſt men to slepe, & than the Chekyn aunswered to him and sayd, I doe it for theyr great profite, and yet agayne the Cat sayd to him, yet is ther wel worse, for thou art an incest and lechour, for thou knoweſt naturally both ỹ mother & the doughter, & then ỹ chekin sayd to the Cat. I do it bicause that my mayster may haue egges for his eating, & my mayster for his profyte gaue to me both mother & daughter for to multiply the egges. Thã the Cat said to him, by my fayth gossep thou hast of excusatiõs ynough. But neuerthelesse thou shalt passe through my throte, for I suppose not to fast this day for all thy words, & thus it is of him which is customed to lyue by rauin. For he can not kepe ne absteyn him selfe fro it,

t, for al thercusacions that be layd on him.

¶ Of the For and the Bushe. 101

MEn ought not to demaund ne aske helpe of them that be more customed to do euil then to do good or profyte, as it appereth by this Fable of a For which for to scape ỹ peril to be taken went vppon a thorne which hurte him sore, & weping he sayd to the bushe. I am come as my refuge vnto thee, & thou hast hurt me, & then the bushe sayd vnto him, thou hast erred and well thou hast begyled thy selfe, for thou supposedst for to haue taken me as thou art accustomed to take Hennes and chekyns. And therfore mẽ ought not to help thẽ which bene accustomed to do euyll, but men ought rather to let them.

Of the man, the God, and the wods. 102

OF the euil man somtyme comith profyte to some other, he dothe it not by hys good wyll, but by force, as reherseth to vs thys fable. Of a man that had in his house an ydoll which oftentimes he adoured as his god, & the more that he prayed him, the more he fayled & became poore, wherfore ỹ mã was wel wroth ageinst his ydol, & toke it by ỹ legges & smote the head of it so strongly ageinst the wal, so ỹ it broke in peces, out of the which ydol issued right great treasoure, wherof the man was

ful glad and ioyous, and then the man saide to his ydol. Now know I wel that thou art wyc ked, euil and peruerse. For whan I haue wor shipped the thou hast much done for me, an euil man whē he doth any good it is not of his good will but by force.

¶ Of the Fysher. 103

ONce a Fysher pyped for to make the fishe to daunce. And whan he saw that for no song that he could pipe, they would not dauce. The fisher was then wroth and dyd caste hys nettes in the water and take fish great quan tie, and when he had drawn out his nettes out of the water, the Fysshe began to leape and to daunce, and than he sayd vnto them. Certain ly it appereth now wel that ye be euil beasts, for now when ye be taken ye lepe and dauce. And whan I pyped and played of my muse of baggepype, ye denyed and would not daunce. Therfore it appereth wel ỹ the things which ben made in season, ben wel made and don by reason.

¶ Of the Cat an the Rat. 104

HE which is wyse and ỹ once hath ben be gyled, ought not to truste no more hym hath beguyled him. As reherseth this fable o a Cat which wēt into a house wher as many Rats were the which he dyd eate eche after

the

ther. And when the Rats perceiued ỹ fiersnes and cruelty of the Cat, they held a counsel to gyther, wher as they determined at one comō wil that they should no more hold thē ne come ne go on the low groūd, wherefore one of thē most auicient, said to al the other such wordes, My bzethzen and friends, ye know to whome we may not resist, wherfore of neds we must hold our selues vpon the hye balkes, to thend that he may not take vs, of the which wordes the other Rats wer wel content, and beleued this counsel. And when the Cat knew ỹ counsell of the Rats, he hyng himselfe by his two fete behinde at a pyn of ỹ zon which was fyxed at a balke, feyning himselfe to be dead, and when the one of the rats lokyng on wuewarde saw the Cat hang, began to lagh, and sayd to the Cat. O my friend if I knew ỹ thou were dead I shold go down, wel I knew thee so false and peruers that thou mayest well haue hanged thy selfe feinninge to be dead, wherefore I shall go down, and therfore he that hath ones ben begiled by some other, ought to kepe him wel fro the same.

¶ Of the Laboier and the Pyelarge. 105

HE which is taken with the wicked & euil, ough to suffer payn and punition. As it apereth by this fable of a Labozer, which sometime dzessed and sette his ginnes and nets foz to take the Gese and the Cranes which eate his

his cozn. It happened that ones in a mozning he toke a great meny of Gese and Cranes, and a pyelarge which prayed the Labozer in thys maner: I pray the let me go foz I am neither Gose ne Crane, noz I am not come hyther to do any harme, ỹ labozer began then to laugh, and sayde to the Pyelarge if thou haddest not ben in their felowship thou haddest not entrid into my net, ne thou haddest not ben taken, & bicause that thou art found and taken wt them thou shalt be punished as they shalbe. Therefoze none ought to kepe cõpany with the euill without he will suffre such punishmẽt as the euil ought to suffre foz their euyl liuyng.

¶ Of the child which kept the shepe.

HE which is accustomed to make lesinges though sometyme he saye truthe, yet men wyll not beleue hym. As reherseth this present Fable of a childe which sometyme kepte shepe, ỹ which cried oft without cause, saying. Alas foz gods loue succour you me, foz ỹ wolfe wyl eate my shepe: and when the labozers ỹ cultired & ered the earth about him, heard his cry, they came to help him, the which came so many tyme, and found nothing. And as they saw that ther wer no Wolues, they returned to theyz labour. And the chylde syd so many times foz to play him. It hapened on a daye ỹ the wolfe came, and the child cried as he was

acc

accustomed to do. And bycause ꝑ the Labourers had bē disceiued diuers times, they kept their labour styl and supposed that it had not bē truth, wherfore the wolf did eat the shepe: For men wil not lightly beleue him which is knowen for a lyer.

¶ Of the Aunt and the Columbe. 107

NOne oughte to be slouthfull of the good which he receyueth of other, as reherseth this fable of an Aunt, whiche came to a fonntayne for to drinke, & right as she would haue dronke she fell within the fountain, in ꝑ which fountaine she went to haue ben drowned without help, ꝑ Columb toke a braunch of a tre, & kest it to her to saue her self, & thē the aunt went anone vpon ꝑ braunch & saued her self. And anone came a Fauconer which would haue takē the sayd Columb or doue, & then the Aunt which saw that the Fauconer dresse his nettes came to his mote, & so sadly pricked it, that she causeth him to smyte the earth with his mote, & therwith made so great noyse that ꝑ Columb herd it, wherefore she flew away or the ginne and nettes were set. And therfor none ought to forget the benefit which he hath receyued of some other. For slouthfulnesse is a great sinne.

¶ Of the Wē and of Iupiter. 108

The

The euyll manne wisheth to other ꝑ co-
meth to him self which wisheth it, as it
apereth by this fable of a Bee which gaue ꝑ
offered to Jupiter a pece of hony, wher of Ju-
piter was much ioyous, & then Jupiter sayd
to the Bee, demaund of me what thou wilt &
I shal graunt & geue to thee gladly, & the the
Bee prayed him in this maner, goo almighty
I pray to thee ꝑ thou wilt giue me that who-
soeuer shal come for to take away my hony, if
I sting him that he may sodenly die, & because
ꝑ Jupiter loued the humayne linage, he sayd
to the Bee. Suffise thee, that whosoeuer shal
goe to take thy hony, if thou stinge or pryck
him incontinent thou shalt die: and thus her
prayer was turned to her greate damage,
wherfore men ought not to demaund of god
but such things that ben good and honest.

¶ Of the Carpenter and of Mercury.

In as much as God is more mercifull and
bening to the good and holy, much more he
punished the wicked & euil as we may see by
this fable of a Carpēter, which cut wood on a
ryuer for to make a Temple to the Goddes,
& as he cut wood his Axe fell into the ryuer,
wherfore he begā to wepe & to cal for help of
the goddes. And ꝑ god Mercury for pity ap-
red before him & demaunded of him wherfore
he wept, & shewed to him an axe of golde, and

demaun

demaunded of him if it was the axe which he had lost, and he sayd naye, and after the God shewed to him another axe of siluer, and semblably sayd, and bicause that Mercuries saw that he was good and true, he drewe his Axe out of the water, and toke it him with much good he gaue to him, and the Carpenter tolde this history to his felows, of the which one of them came to the same place to cutte as his felow did before, & lette fal his Axe within the water and began to wepe and to demaunde helpe & ayde of the goddes. And the Mercury appered before him & shewed to him an Axe of gold, and demaunded of him & sayd: is this same it that thou hast lost And he answered to Mercury and sayd. Ye sayre syr & mighty God that same is it. And Mercury seying the malyce of the vilayne, gaue to him neyther the same ne the other, & left him weping, for god which is good & iust, rewardeth ỹ good & true in is this world, or eche other after his deseruing, and punisheth the euil and vniust.

¶ Of the ponge Thefe and his mother.

HE which is not chastised at the begynning is euill & peruers at the ende. As it appereth by this fable. Of a yong child which in his youth began to steale, and al that he did steale he brought to his mother, & the mother toke it gladly, and in no wyse she would not

chastise

chaſtice him, & after he had ſtole many thing
he was taken & condemned to bée hanged,
as men led him to the iuſtice, his mother fo
lowed him and wept ſore, and then the chil
prayed to the iuſtice that he myght ſaye on
word to his mother, and he approched to he
and made ſemblaunce to tel her ſome word
at her ere, and with his téethe he bote of he
noſe, wherfore the iuſtice blamed him. An
he aunſwered in this maner. My Lorde th
is cauſe of my death, for if ſhe had well cha
ſtiſed me I had not come to this ſhame: fo
who ſo well loueth their children well chaſt
ſeth them. And therfore chaſtiſe your childr
to thend that ye fall not in ſuch caſe.

¶ Of the Fle and the Man. ///

HE that doth euil, how be it the euil be not
great, mē ought not leue him vnpuniſhed.
As it appereth by this fable of a man which
toke a Fle that bote him, to whom the man
ſayd in this maner. Fle why byteſt thou me
and letteſt me not ſlepe, & the Fle anſwered
it is my kind to do ſo, wherfore I pray the
that thou wilt not put me to death, and the
man began to laughe & ſayd to the Fle, thou
maiſt not hurt me ſore, neuertheleſſe it beh
ueth thée not to bite me. Wherfor thou ſhal
dye. Wherfore mē ought not to leue no euil
vnpuniſhed, how be it that it bée not great.

D

¶ Of the husband and his two wyues. 112

NO thing is woꝛse to a man then the woman, as it apeareth by this fable. Of a man of meane age, which toke two wiues ꝑ is to say, an old & a yong, which were both dwelling in his house, and bycause that the old desired to haue his loue, she pulled the black heres fro his head, because he should ꝑ moꝛe be like to her. And the yong woman at the other side plucked out al the white hears, to thende ꝑ he should seme the yonger, moꝛs gaye & fayꝛe in her sight, and thus the good mā abod without any hear on his head. And therfoꝛe it is a great foly to the auncient to wed them selfe agayne. Foꝛ to theim it is better to bē vnwedded, thē to be euer in trouble with an euill wife, foꝛ the tyme in the which thy should rest thē, they put their self to greate payne and laboure.

¶ Of the Labourer and the Childꝛen. 113

HE that laboureth continually shall not fayle to haue plentie of goodes. As it apeareth by this pꝛesent Fable. Of a good laboꝛing man, which had all his life laboꝛed & wrought & was rich, as whan he should die he said to his childꝛē, my treasour I haue left in my vine, & after that the good man was dead, his childꝛē which supposed ꝑ his treasure had ꝑ in the vyne, did nothing al day but delued

and it bare moze fruite thē it did beſoze. For who ſo trauayled well he hath euer bread ynough for to eate, and he that worketh not, dieth for hunger.

FINIS.

Thus endeth the ſubtile fables of Eſope.

¶ HERE BEGINNeth the Fables of Auyon,

right pleasaunt to reade.

¶ The first Fable is of the olde woman, and of the Wolfe.

MEn ought not to beleaue all maner spirites, as rehearseth this fable of an olde woman which sayde vnto her child because that it wepte, certenly, if thou wœpest any more I shall make make the Wolfe to eate thée, and the Wolfe hearing this olde woman, abode yll at the gate, and supposed to haue eate the childe, and because that the wolfe had so long taried there that he was hungrye, he returned and went againe, into the wode. And the the Wolfe demaunded of him, why hast thou brought me no meate? And the wolf answered that the olde womã hath beguyled me, the which promised me her chylde for to haue eate him, at the last I had it not. And therefore men ought not in no wyse to truste the woman, and he is wel a fole that setteth his trust in a woman, and therfore trust them not, and thou shalt doo as the sage and wyse.

¶ The second Fable is of the Tortose, and of the other bydes.

HE that enhaunceth him selfe more than he ought to dw. Ye ought not to come to no good, as it appeareth by this present fable. Of a Tortose which said to the bydes, if ye lift me vp wel hie fro ỳ ground to the ayr I shal shewe to you great plentie of precious stones, & the Egle toke her and bare her so hie that she might not see the earth, & the Egle sayd to her, shewe me nowe the precious stones that thou promisest to shewe to me, bicause ỳ the Tortose might not see ỳ earth and that the Egle knew well ỳ he was deceyued, thrust his clawes into the Tortose bealy and killed it, for he that will haue and get worship and glorie, may not haue it without great labour. Therefore it is better and more sure to kéep him lowly thè to enhaunce him selfe on highe, and after to die shamefully & miserably. For men say commonly who so mounteth hygher then he should, he falleth lower then he would.

¶ The third Fable of the two Trenill

HE which wol teach and learn some other ought first to corige, & examine him self as it appereth by this Fable of a Trenil which would haue chastised her own Mother bycause that she went not well right

ſayde to her in this. My doughter it plea-
ſeth me not that ye goe thus backward. For
euill myght therof come to thée. And then the
doughter ſayde to her mother. My mother, I
ſhall goe ryght, & forward with a good will,
but ye muſt goe before for to ſhew to me the
way. But the mother coulde none otherwiſe
go then after kynde, wherefore the doughter
ſayd to her. My mother, learne firſt your ſelf
for to go ryght and forward, and then ſhal ye
teach me. And therfore he ỳ will teach other
ought to ſhew good enſample, for gret ſhame
it is to the doctor whē his own culpe or fault
accuſeth him.

¶ The fourth fable is of the Aſſe and of the ſkinne of the Lyon.

NOne ought not to glorifye him ſelf of the
goodes of other, as reherſeth this fable of
an Aſſe, which ſometime founde the ſkynne
of a Lyon the which he did weare on hym.
But he could neuer hyde his eares therwith,
whē he was as he ſuppoſed wel araied with
the ſayd ſkinne, he ranne into the foreſte, and
whē the wild beaſts ſaw him come they wer
ſarful ỳ they al began to flye, for they wend
that it had bene the Lion, and when the may-
ſter of the Aſſe ſerched & ſought his Aſſe in e-
very place all about, and as he had ſoughte
inge, he thoughte that he woulde goe to the

foreſt, & as he was in the foreſt he met with his aſſe arayed as before is ſaid, but his mayſter which had ſought him long ſaw his eare wherfore he knewe him well, and anone tok him and ſaide in this maner: Ha ha my mayſter aſſe art thou clothed with the ſkinne of Lyon? Thou makeſt the beaſtes to bee afeard but if they knew thee as well as I dow, they ſhould haue no fere of the, but I enſure thy well I ſhal beate thee therefore. And the toke fro him the ſkinne of the Lion. And ſaid to him Lió ſhalt thou be no more, but an aſſe ſhalt thou euer bee, & his maiſter toke the a ſtaffe, and ſmote him ſo that euer after remẽbred him wel of it, & therfore he which auaunceth him ſelfe of other mennes goodes is a very fole. For as men ſay cõmonly, he is not well arayed nor well appointed which is clothed with an others gown, ne alſo it not honeſt to make large thonges of other mennes lether.

¶ The v. Fable is of the Frogge and of the Fore.

NOne ought to auaunce him ſelfe to that, which he can not dow as it appereth of a frogge, which ſometime came out of the dyche, the which preſumed to haue lept vpon a highe mountayne, and when ſhe was vpõ the highe mountayne, ſhe ſayd to

other beasts. I am a mistres in medicine and can gyue remedy to all maner sickenesse by my art & subtilte. And shall render & bringe you vp againe in good health, wherof some be leued her. And then the Fox which perceiued the folishe beleue of the Beastes, beganne to laughe and sayde to them, power beastes how may this foule & venemus beast which is sick & pale of colour rēdre & gyue to you health, for to Leche which will heale some other oughte firste to heale hym selfe, for many one counterfeyteth the Leche, which canne not a word of the sciēce of medicyne, fro the which God preserue and kepe vs.

¶ The. vi. Fable is of the two Dogges.

He taketh with him selfe vayne glorye of that thing by the which he should humble him self as a very fole. As it appereth by this fable of a father of familie, which had two dogges, of ỹ which the one without any barking bote the folke, & the other dyd barke & bote not. And whē the father of familie perceiued the shrewdnesse and malice of the dog that barked not he heng on his necke a bel to thend ỹ men should beware of him. Wherfore the dogge was euer proude & fiers. And began to dispraise al the other Doggs, of the which one of the most auncient said to him this maner. O folishe beaste now perceyue I wel thy folye and great wodnes to suppose

that this bell is gyuē to thée for thyne owne
desire & meryte, but certainly it is not so, for
it is taken to thee for demerite, and bicause of
thy shrewdnesse & great treason, for to shew
that thou art false and a traytoure. And ther-
fore none ought to be ioyfull, and glad of that
thyng wherof he ought to be trist and sorow-
full as many fooles done, which make of their
vyces & euil dedes, for a great fole were the
these which that men lead for to be hanged &
ỹ he had a corde of gould about his necke if
he should make ioy thereof, howe be it that
the corde were much rych and fayre.

¶ The.vii. Fable is of the Camell and of Jupiter.

Every creature oughte to bée contente o
that, that God hath gyuen to him with
out to take the enheritaunce of other. A
reherseth this fable, Of a Camell which som
time complayned hym to Jupiter of that th
other Beastes mocked him, bycause that h
was not so great beawtie as they weare o
wherefore to Jupiter instantly he prayed i
suche maner as foloweth. Fayre syr & God
I requyre and praye thée, that thou wylt
giue to me hornes ỹ I may be no more mo
ked. Jupiter then beganne to laughe. And
stead of hornes he toke frō him his eares,
said: thou hast more gwd thē it behoueth th

to haue, and bycause thou demaundest that which thou oughtest not to haue. I haue take fro the that whiche of righte and kinde thou oughtest to haue. For none oughte to desyre more then he ought to haue, to thende that he lese not that which he hath.

The viii. Fable is of two felowes.

MEn oughte not to hold felowship with him, which is accustomed to beguyle other as it apeareth by this fable. Of two felowes whiche sometyme helde felowship to eche other for to go both by mountaynes and valeyes, and for to make better their vyage, they were swoyne eche one to other, ỹ none of theim both should leaue other vnto that the tyme of deathe shoulde come and departe theym. And as they walked in a foreste, they mette with a great wylde Beare, and both they ranne some away, for feare of the which the one clymed vpon a tree. And when the other sawe that his felowe had lefte hym, layd him selfe downe on the earth and feined him to be dead. And incontinent the Beare came for to eate him, but bycause the gallaunt layed well his game, the Beare went forth his waye and touched him not. And then his felowe came down out of the tree which sayd to him: I pray the tell me what the bear said to the great signe or token of loue. And then his

his felow said to him. Ye taught to me man
faire secretes. But among al other things h
sayd vnto me, that I should neuer truste hi
whiche ones hath disceyued me.

¶ The ir. Fable maketh mention of the two Pottes.

THe powre ought not to take the riche fo
his felow, as it appereth by this fable, a
two pottes of the which one was copper
the other of earthe, the which potts did met
together within a ryuer, and bicause that
the earthē pot went swifter then did the cop
per pot, the copper pot sayd to ỹ pot of earth
I pray thee that we may go together, & the
earthen pot answered, & said to the coper pot
I wyll not go with thee, for if thou shouldes
mete with me thou shouldest breake & put m
into peces. And therfore ỹ powre is a fole
compareth, and likeneth him self to the rich
for better it is to lyue in pouerte, then to di
vilanously and be oppressed of the riche.

¶ The r. Fable is of the Lyon, and of the Bulle.

IT is not alway time to auenge him self
his enemy. As it appereth by this prese
fable of a Bull which somtime fled before
Lyon. And as ỹ Bul wold haue entred into
tauer

kauerne for to saue him A Goate wēt against him for to kepe & let him that he should not entre into it, to whō the Bull sayd, it is not tyme now to auenge me on thē, for the Lyō chaseth me, but the tyme shall come ỹ well I shall fynde thē. For men ought not to dow to him selfe damage for to be auenged of his enemy but ought to loke tyme and place conueniable for to dow it.

¶ The xi. Fable is of the Ape and of his sonne.

NO fowler thing is to the man then with his mouth to prayse him selfe, as this Fable reherseth to vs. O Jupiter king of all the world, which made all the Beastes and all the Byrdes to bee assembled together for to knowe their bounte & also their kinde: And therewith came the Ape which presented his sonne to Jupiter saying thus. Fayre syr and mighty God, loke & see here the fairest Beast that euer thou createst in this world. And Jupiter then began to laughe, and after sayd to him, thou art well a foule Beaste to prayse thy selfe. For none oughe to prayse him selfe but ought to do good and vertuous workes wherof other may prayse him, for it is a shamefull thing to prayse him selfe.

¶ The xii. Fable is of the Crane, and of the Pecocke.

For

For what vertu any mā hath, none ought to prayse him selfe. As it appeareth by this table. Of a Pecock which somtyme made a diner to a Crane, & whē they had eatē & dronke enough they hadde greatte wordes togither, wherefore the Peacock sayd to the Crane, thou hast not so fayre a fourme, ne so faire figure as I haue, ne so fayre fethers, ne so resplendishing as I haue. To whome the Crane answered and sayd it is truth. Nevertheless thou hast not one good ne none so fair a vertue as I haue. For how be it ý I haue not so fayre fethers as thou hast, yet I canne flie better thē thou thy self doest, for with thy faire fethers ý must euer abide on the earth, and I may flye whereseuer it pleaseth me. As thus, everychone ought to haue sufficiance and to be contente of that ý he hath without anaunting or praysing of him selfe, & not to dispraysе none other.

The xiii. fable is of the Hunter, and of the Tygre.

Worse is the stroke of a tongue then the stroke of a speare, as it appeareth by thys presente Fable. Of a Hunte whiche wyth his arrowes hurte the wylde Beastes in such wise, that none escaped fr hym, to the which beastes a Tygre sters an bardy sayd in his maner.

Be not afeard for I ſhall kéepe you wel. And as the Tygre came to the wode, the Hunter was hidde within a buſhe, the which whā he ſawe paſſe the Tygre before the buſh he ſhot at him an arrowe & hitte him on the thighe, wherof the Tygre was greatly abaſhed. And weping, and ſore ſyghing, ſayde to the other Beaſtes. I wote not fro whence this cometh to me. And whā the Fore ſawe him ſo greatly abaſhed. All laughing ſaid to him, ha ha Tygre, thou arte ſo mighty and ſo ſtrong. And than the Tygre ſayd to hym, my ſtrength auayleth me not at this time, for none may kepe him ſelf fro treaſon. And therfore ſome ſecrete is here which I knew not before, but notwithſtanding, this I may wel continue ȳ there is no worſe arrowe nor ȳ letteth more the man, then the arrowe which is ſhotte fro the euyll tongue. For whē ſome perſone preferreth or ſayeth ſome wordes in a felowſhip of ſome menne honeſt and good lyke, all the felowſhyppe ſuppoſeth, that the whiche this euyll tongue hath ſayd bee true, be it true or not, howe be it that it be but leſing. But not withſtanding the good manne ſhall euer bee wound of that ſame arrowe, whiche wounde ſhalbe vncurable. And if it weare a ſtroke of a ſpear, it might be by ȳ Surgiō healed. But ȳ ſtroke of an euil tongue may not be healed, bycauſe that incōtinent as the word is preferred and ſayde. Ye that hath ſayde it, is no

more

moze maister of it. And foz this cause ꝑ strok of a tongue is vncurable, & without garyson.

The.xiiii. fable is of the fowze Oren.

MEn ought not to breake his faith against his good frende, ne to leaue his felowshippe, as it apeareth by this fable, of foure Oren whiche togeather weare in a faire Medowe. And because ꝑ they euer kepte them togeather, none other Beaste durste not assayle theim. And also the Lyon dreadde theim muche. The whiche Lyon on a daye came to theim, and by his deceiuable wordes thought foz to beguyle theim & take them the better, made theim to be separed eche one frō other, and when they weare separed, the Lyon wēt and toke one of theim, and when the Lyon would haue strangled him. The Ore sayd vn to hym, golleppe. He is a fole that beleaueth false and deceiuable wordes and leaueth the felowshippe of the good frende, foz if we hadden euer togethet, thou haddest not taken me. And therfoze he whiche is, and standeth well sure, ought to kepe him so that he fall not, foz he which is well meue not.

The xv. fable of the Bushe, and of the Auber træ.

Non

NOne for his beawtie ought not for to dispraysse ſomme other, for ſometyme ſuche one is fayre, ſone wereth lothely and foule, and fro hye, falleth vnto lowe, as it is ap-peareth by this fable of a fyre Tree, whiche mocked & ſcorned a lyttell Bulſhe, and ſayd ſeſt thou not the fayre beawtie of mee, men edifie & buyldeth fayre edifyces, as palays, Caſtelles, Galeys, and other Shippes, for to ayle on the Sea, and auaunced and praiſes im ſelf thus. Came there a Labourer with is are for to hewe & ſmite him to the groũd. nd as the Labourer ſmote vpõ the faire tre The buſh ſayd: certainly my brother, if thou were nowe as lyttel as I am, mẽ ſhould not ewe ne ſmyte thee down to the earthe. And herfore none ought to reioyce him ſelfe of is worſhip, for ſuche is now in great honour worſhip, that hereafter ſhall fall in great itupere, ſhape and diſhonour.

¶ The xvi. fable is of the Fiſher, and of the littell Fiſhe.

MEn ought not to learne the thing which is ſure and certayne, for hope to haue e vncertayne, as to vs reherſeth this fable a Fiſher whiche with his line toke a litel he, which ſaid to him. My frend, I pray thee at thou wilt doo no harme, ne put me to ath. For now I am naught for to eat, & whe

I ſhall

shalbe great if thou come hither, of me tho
shalt now haue great avayle, for thē I sha
goe with thee a good while. And the fisher sa
to the fysh. Sith that I holde the nowe, tho
shalt not scape fro me, for great folly it wer
to me for to sēke here an other time. F
mē ought not to let goe that of what they h
sure of hoping to haue afterwarde that, tha
they haue not, and which is uncertaine.

¶ The.xvi fable is of Phebus, of the avar
cious, and of the envious man.

NOne ought to dow, or damage some oth
for to receiue or do his own damage,
As it appereth by this fable. Of Iup
ter which sent Phebus into the earth for
haue al the knowlege of the thought of me
This Phebus thā mette with two mē, of t
which one was right envious, & ȳ other rig
couetouse. Phebus demaunded of they
what their thoughte was, we thinke say
they to demaund and aske of the great gift
To the which Phebus answered. Now d
maund what ye wil. For all that ye shall
maund of me I shall graunt it. And of tha
the first of you shal aske, the second shal ha
the double or as much more againe. And
the avaricious sayd I will ȳ my felowe a
what he will first, whereof the envious w
well content, which sayd to Phebus. Fa
syr, I pray thee ȳ I may lese one of mine
en to thend that my felowe may lese both
ȳ

eyen wherfore Phebus begā to laugh, which departed and went again to Iubiter, and told him the greate malice of the enuious, whiche was ioyful and glad of the harme and damage of an other, and howe he was well content to suffer payne for to domage some other.

¶ The xviii. fable is of the these, and of the childe that wept.

He is a fole that putteth his good in the ieopardy to lése it for to get e haue some others good, as it appeareth by this fable of a théefe whiche founde a chylde wéepinge beyde a well, of whome the these did aske why e wept, e the chylde answered him. I wéepe cause I haue let fall within this well a bucket of gold, and then the these toke of his clothes and layd them on the grounde and went owne into the wel, and as he was down the hilde toke hys gowne and lefte hym in the ell, and thus for couetise to winne hée loste is gowne. For such suppose for to winne, mtime which lesin, e therefore none ought wish that that he had not, to thende that he seth not that that he hath, for of the thynge rongfully and euil gotten, the heyre shal ne er be possessour of it.

¶ The xix. fable is of the Lyon, and of the Goate.

HE is wise that can keepe him selfe from the wyly & false, as it appereth by this fable. Of a Lyō which met once with a Goat which was vpon a mountain. & when the Lyon sawe her, she sayd to her in this manner for the geue to her occasion to come downe fro to hyll, to the end that he might eate her. My sister why comest thou not hither on this fayre & grene medow for to eate of these fair herbes or grasse. And ỳ Goate aunswered to him. Howbeit ỳ thou sayest trouthe, neuertheless, thou sayst it not neither for my weale ne for my profite, but thou sayest it bycause that thou wouldest faine eate & deuoure me but I trust not in thy fayre speach. For many times I haue herde say of my beldame. He is well meue not him selfe, for he which is in a place well sure, is well a fole to go fro it, to put hym in great daunger and perill.

¶ The xx. Fable is of the Crowe which was a thyrst.

BEtter is crafte and subtilte then force, as reherseth to vs this fable of a crow which vpon a date came to drinke out of a bucket ebicause ỳ she might not reach to the water she did fyll the bucket full of smal stones in so much ỳ the water came vpwardes where of she dranke, of that her wyll and pleasure. And therefore it appeareth well that witte

piẽce is a much faire vertue. For bi sapiẽce
witte thou shalt now resist to all faultes.

¶ The xvi. Fable is of the bylayne and of the yonge Bulle.

HE which is of euill, and shewed kynde,
with great payne he maye chastyce him
lfe, as it appeareth by this fable of the Bi-
yne, which had a yonge Bulle the whiche
might not bynde bycause ỹ euer he smote
lth his hornes, wherefore the villayn cut of
s hornes. But whẽ he would haue bounde
m, the Bulle kast his fẽete fro him in suche
yse ỹ he suffred no man to come nere him.
nd whẽ the Bilcine perceyued the malice of
e Bulle, he sayd to him: I shal chastyce thẽ
ell, for I shall take thẽ into the Bochers
nds. And thẽ the Bull was chastised, and
s ought mẽ to dw of the euyll cursed and
belles. Which dw nothing but playe with
te and cardes, and to ruffulle. Suche folke
ght men to put into the hands of the bocher
to leade thẽ to the galows, for better may
man chastyce theym, for with great payne
lt they be chastysed whiche flæth all gwd
rkes and all gwd felowship.

¶ The xvii. Fable is of the Viator or Palmer, and of Satyre.

Man ought to beware and kéepe him sel
fro him, whiche beareth bothe fyre an
water, as reherseth this fable. Of a pelgrim
whiche somtyme walked in the wynter, an
went through a great forest, and bycaus
that the snowe had couered al the wayes h
wist ne knew not whether he went, again
the which came a wodwose named Satyr
bycause he sawe him cold, which approched
the Pylgryme, and brought him to his pitt
And whē ỹ Pilgrime saw him, he had gre
dreade bycause that a wodwose is a monst
lyke to a man. And as this wodwose or S
tyre ledde this Pylgryme into his pitte, t
Pylgrime dyd blowe within his hands for
chafe theim. For he was sore acolde. And t
the wodwose gaue him hote water to drin
And whē the Pilgrime would haue dronke
he began to blowe it. And the wodwose
maunded of him why he did blowe it. And t
Pilgrim sayd to him. I blow in it for to ha
it somewhat more could thē it is. The wo
wose thē sayd vnto him. Thy felowshipp
not good to me, bycause ỹ thou beaest b
the fyre & the water in thy mouth. Therf
go hēce fro my pitte & neuer retourne aga
For the felowshippe of the man whiche h
two tongues is naught. And the man whi
is wise, ought to flie the felowshippe of
flatterers, for by flattering and adulatiō, m
ny hath bene begyled and deceyued.

¶ The.xriii. Fable is of the Dre, and of the Rat.

THe Lordes ought to loue their subiectes, for he whiche is hated of his tenauntes and subiectes is not lorde of his lande. As it appereth by this present Fable. Of an Dre which sometym was within a stable. And as the Dre on a tyme would fayne haue slepte, a Rat came which bote ỹ Dre by the thyghes, and as the Dre would haue smyttē hym, he ranne awaye into his hole. And thē the Dre began to manace the Rat. And the Rat sayd vnto hym, I am not afeard of thee, for albeit I am littel I may not let ne empeach thee. And if thou art great, thy parents bene cause thereof & not thy selfe. And therfore ỹ strong ought not to dispraise ỹ littel. But ought to loue him as the chiefe or head ought to loue hys lymmes. For he ỹ loueth not ought not to be loued. And therfore the lord must loue his subiectes, if of them he would be loued.

¶ The xriiii. Fable of the Gos and of her Lorde.

HE that ouerladeth him selfe ouermuch wexeth enuyed, as this fable sayth, of a man which had a Gose that layd euery day an egge of golde. The man of auaryce or couetousnesse commaunded and bad to hir that euery daye she should laye two egges, and she sayde to him certaynly my maister I may not, wher-

fore the man was wrothe with her and flew
her, wherfore he losse that same greate golde
of the which dæd he was wroth and sorowfu
Howebeit that it was not tyme to shut ȳ sta
ble when the horses be losse and gone, and t
is not wise whiche doth suche a thing wher
of he shall repente him afterwarde, ne he al
whiche doth his own dammage for to aueng
him selfe on some other, for because that h
supposed to wyn all, he losse all that he had.

¶ The xxv. Fable is of the Ape and of his twoo children.

HE that sometime men dispraise may we
helpe some other as it appeareth by th
Fable of an Ape which had two children, o
the which she hated the one and loue that
ther, which she toke in hir armes, & with tha
she fled before the dogges. And whē the othe
sawe that his mother left him behinde, he ra
and lepte on her backe. And bycause ȳ the li
tell Ape which the shē Ape held in her armes
empeched her to flē, she let it fal to the earth
and the other whiche the mother hated, held
fast and was saued, the which fro thence for
kyssed and embraced his mother, and she tha
began to loue hym. Wherefore many times
happeth that thinge whiche is dispraysed, i
better then that thinge that is loued and pray
sed. For sometime the children which ben pra
sed and loued, done lesse good then they which
ben

ene dispzayled and hated.

¶ The rrvi. Fable is of the winde and of the earthen Pot.

He that ouer much enhaunceth him selfe soner thē he wold he falleth down as it appeareth by this Fable, of an earthē Potmaker which made a great pot of earth ẏ which he did set in ẏ Sunne, bycause that the moze surely it should haue dzied, against the which Pot came & blewe, a great wynde. And whē the wynde sawe the Pot, he demaunded of him, who art thou, & the Pot answered to him, I am a pot the beste made that mē can finde, & none may let ne impech me. And how sayd the wynde, thou art yet all softe, & hast neither vertue ne foꝛce. And bycause I knowe well thy ouer pzyde, I shall breake thee & put thee into peeces, to thende thou of thy great pzide mayst haue knowledge. And therefoze ẏ feble ought to be meke & humble him self, & obey to his loꝛd, and not to enhaunce him moze thē he ought, to thende that he falleth not fro hye to lowe.

¶ The rrvii. Fable is of the Wolfe, and of the Lambe.

Of two euils, mē ought euer to eschew & fly the wozst of both if any of thē may be eschewd, as it appeareth by this fable, of

a Wolfe which rā after a Lambe, the which Lambe fled vnto the house where as ỹ Gotes were. And whan the Wolfe saw ỹ he might in no wise take the Lambe, he sayd to him by swete wordes. Leaue thy felowship & come with me into the fields, for if thou come not, thou shalt be taken with thē, & takē, shalt be sacrificed to their Goddes, & the Lambe answered to the Wolfe, I had leuer to shead all my blood for the loue of ỹ Goddes, & to be sacrificed, then to be eaten & deuoured of thē. And therfore he is ful of wisdom & prudence who of two great euilles may escape ỹ greatest of bothe.

¶ Here finisheth the Fables of Auyan.

¶ *Here foloweth the Fables*

of Alphonce.

¶ The first fable of therhorsation of Sapient and loue.

A Rabe of Lucane sayd to his sonne in this maner. My sonne beware and loke that the formyse be not more prudent or wyser then thy selfe, he which gathered & assembleth togider in the sommer, al that to him needeth to haue in the wynter, and beware that sleape no lenger then ỹ Cock doth, the which watcheth

watcheth and waketh at Matynes tyme, and he be not wyser & more Sage then thy selfe ỹ which ruleth & gouerneth wel.ix. Hennes. But it suffiseth wel that thou rule & gouerne one well. And also ỹ the dogge be not more noble then thy selfe, which forgetteth neuer the gode whiche is done to hym, but euer he remembreth it. Itè my sonne suppose it not a litteel thing to haue a good frende, but doute not to haue a thousand frendes. And when Arabe would dye, he demaũded of his sonne. My sonne how many good frendes hast thou? And the sonne answered to him. My father, I haue as I suppose, none to bee my frende, without that thou hast assayed & proued him before. I haue lyued lenger in this worlde then thou hast, and vnnethes I haue gottē halfe a frende, wherefore I marueyle muche howe thow hast gotten so many frendes, and then the sonne seeying this admiratiõ or wõder of his father, demaunded of him: my father, I praie you that you will gyue to mee youre counsayle howe I shal now praye and assayle my frend. And his father sayd to him, go thou and kill a Calfe & put it in a Sacke all bloudy, & beare it to thy firſt frende, and say to him it is a manne whiche thou haste slaine, & that for the loue, of whiche he loueth thee, that he will kepe thy misdeedes secretly, and beryeit, to the ende that he sane thée, which counsayle his sonne dyd, to whom his

frende sayd, retourne agayne to the house, for if thou hast done euyll, I wyll not beare payn for thee, for within my house thou maist not enter; & thus one after other he assayed all his frendes. And euerye of theim made to him such aunswere as the fyrste did. Wherof greatlye he was abashed, and then he retourned againe to his father, and toulde him howe he hadde done. And his father aunswered to hym: manye one bene frendes of wordes onely but fewe bene in faite or deede. But I shall tell to thee what thou shalt doo. Go thou to my halfe frende and beare to him thy Calfe, and thou shalt heare and see what he shal saye to thee. And whē the sonne came to the halfe frende of his father, he sayde to him as he did to ỹ other. And the halfe frend vnderstood his feate or deede. Ye anone toke him secretly into his house & lead him to an obscure place where he dyd brarye his deade Calfe, whereof the sonne knew the trouth of the halfe frends loue. Thā the sonne of Arabe tourned agayne to his father, and toulde him all that his halfe frende hadde done to hym. And then the father sayde to his sonne, that the Phylosopher sayde that the very and true frende is found in the extreame nede, then asked the sonne of his father. Sawest thou neuer manne whiche in his lyfe gatte a whole frende. And his father aunswered vnto him, I sawe neuer none, but well I haue heard it sayed,

it sayed. And the sonne aunswered: My father, I praye thee that thou wylte rehearse it to mee, to the ende that by aduenture I maye gette suche a one. And the father sayde to hym. My sonne sometyme haue I heard of two Marchauntes whiche neuer hadde sene eche other. The one was of Egypte, & the other was of Baldocke. But they hadde knowledge eche of other by their letters, whiche they sente and wrote frendlye one to the other.

It befell then that the Marchaunte of Baldocke came into Egypt for to cheape and bye some ware, whereof his friende was mucke gladde, and wente to mete him, and brought him beninglye into his house, and after that he hadde cheared & fresshed him by the space of fourtene dayes, the same Marchaunte of Baldocke wered and became sicke, whereof his frende was sorowfull and full heauye, and incontinent sente for the Phisicions or leches throughe all Egypte for to recouer his healthe, and when the Phisicyons had sene and vysyted hym and his vrine also. They saide that he had no bodely sickenesse, but y he was rauished of loue. And when his frend harde these wordes, he came to him and sayde, my frende I praye thee, that thou tell and shewe to me thy sickenesse.

And his frende saide to hym. I pray thee that

thou

thou wilt make to come hyther al thy wo-
men and maydens which be in thy house for to se
if she whiche my harte desireth is amonge
them. And anone his frēd made come forth
him bothe his owne doughters & seruantes,
amonge the which was a yong mayde which
he hadde norished for his pleasure, and when
the paciente or sicke manne sawe her he said
to his frende, the same is she which may be
cause of my lyfe or my death. The which hys
frende gaue to him for to be his wife with al
suche goodes as he hadde of her, thē which he
wedded & retourned with her into Baldock
with great ioye. But within a whyle after
it hapned and fortuned so that this Marchāt
of Egypt fel into pouertie, & for to haue som
consolation and comforte, he toke his ways
toward Baldocke and supposed to go and se
his frinde, and euen about one of the clocke,
he arryued in the citie, and for as much that
he was not wel araied ne clothed, he had sham
by daylight to go into the house of his frend.
But wente and lodged him within the tem-
ple nighe by his friends house. It hapned thē
that on that same nyghte that he laye there,
a manne slew an other manne before ỹ gate
or entre of the same Temple, wherefore the
neyghbours were sore troubled, and then all
the people moued therof came into the tēple
wherin they founde no bodye saue onely the
Egyptian the which they toke, & lyke Mur-
derers

derers interroged him whether he had slayne that man whiche laye dead before the portall of the Temple, he then sayeng his infortune and powertie, cõfessed that he had killed him, for bycause of his euyll fortune he would rather dye thẽ lyue, wherfore he was had before the Judge, & was condemned to be hanged, and when menne leade hym towarde the Galowes, his frende sawe and knewe hym, and began for to weape sore, remembring the benefites which he had done to him, wherefore he wente to the Justice and sayde. My Lorde this manne dyd not the homycide, for it was my selfe that did it, and therefor ye should do great sinne if ye dyd putte this innocente & giltles to deathe, and anone he was take for to be had to the Galowes, and then the Egiptian sayd, my Lorde he dyd it not, and therefore euyll should ye do to put him to deathe, & as the two frendes would haue ben hanged eche one for other, he which had done the homicide came and knewe and cõfessed there his sinne, and addresse hym selfe before the Justice and sayde. My Lorde, none of them both hath done the dede, and therefore punyshe not ye these innocentes, for I alone ought to beare the payne, whereof all the Justice was greately marueyled. And for the doubte whiche therein was great, the Justice toke theim all thre and leade thẽ before

for the kinge. And whē they had reherſed to the kinge al the maner after enqueſt therupō made, and that he knew the truth of it, graunted his grace to the murderer, & ſo all thæ were deliuered. And the friende brought his frende to his houſe, and receyued hym ioyeouſely & after gaue vnto him both gold and ſyluer, and the Egyptyan tourned agayn to his houſe, and when the father had ſayde and rehearſed all this, his ſonne ſayde to hym. My father I knowe nowe wel that he which maye get a good friende is well happye, and with great laboure as I ſuppoſe I ſhall get ſuche one.

¶ The ii. fable is of the commiſſion of money or pecuny.

A Spaniarde aryued ſomtime in the land of Egypte. And bycauſe that he doubted to bē robbed within the deſerte of Arabie he purpoſed and bethought in him ſelfe that it were wiſely done, to take his money to ſome trew man to kepe it vnto his retourn again, & becauſe that he herde ſome ſay that within the citie was a trewe man. He wente anone to him and toke to him his ſiluer for to kepe it. And when he had done his viage he came againe to him & demaunded of him his ſiluer, which aunſwered him in this maner.

My

My frend I ne wote who thou arte, for I saw thee neuer that I wot of, & if thou sayest or speakest any more words I shall make thee to be well beate. Thã was the Spaniarde sorowfull and wrothe, & thereof he would haue made a plainte to his neighbours as he dyd. And the neighbours sayd to hym. Certainelye we bee well abasshed of that ye tell to vs. For he is amonge vs all reputed and holden for a good man and a trewe, and therefore retourne agayne to hym, and in swete wordes tell him that he will rendre to thee thy gold agayne, the whiche thing he did. And the olde manne aunswered vnto hym more sharpely and more rogorously then he hadde done before, whereof the Spaniarde was wonderlye wrothe, and as he departed oute of the olde manns house he mette with an olde woman, the whiche demaunded of hym wherefore he was so troubled and heauy. And after that he had tolde to her the cause why, the olde woman sayde vnto him make good cheere, for if it be so as thou saiest, I shall counsayle the how thou shalte recouer thy Siluer. And then he demaunded of her how it might be done. And she sayde to him: bryng hyther to me a man of thy countrie whome thou trustest, & do to mee made fayre chestes and fill theym all with stones, and by thy felowes thou shalte make them to be borne into his house, & to him they shal say that the marchaunt of spaine sent the

to

to him for to kepe surely, and when thy chest
shalbe within his house, thou shalt goe and d
maunde of hym thy siluer, whyche thyng he
dyd, and as the sayd chests were borne with
in his house, the Spanyard wente with them
that bare theim, the which straungers sayd
to the old man. My Lord, these foure chestes
bene all full of gold, of siluer, and of precious
stones, which we bring to you as to the truest
man and saythfull that we know for to kepe
them surely, because that we feare and doub
the theues that bene in the desarte. After th
whiche woorde sayde, came he which the old
woman had counsayled, and demaunded a
hym hys siluer, and because that the old ma
doubted that the Spanyard would haue de
prayled him: Thou art welcome, I marual
howe thou tariest so long for to come, and in
continent he restored to him his Syluer. An
thus by the councell of the woman which h
greatly thanked, he had his goods agayne an
retourned into his countrey.

The iii. fable speaketh of the subtill inuention of sentence, giuen vpon a darke and obscure cause.

IT fell sometyme that a good man labour
went from life to death, the which labour
left nothing to his sonne but onely a house,

whi

which sonne liued by the labour of his hands
wzely, this yonge manne had a neighboure
whiche was much riche, whyche demaunded
of the sayd yong man if he wold sell his house.
But he would not sell it, bycause that it was
come to him by Enheritaunce and by patry-
mony, wherfoze the riche man his neighbour
conuersed, and was ful oft with him foz to de-
ceiue him, but the yong man fled his compa-
ny as much as he mighte, and when the riche
man perceiued that the yonge man fledde his
company, he bethought him of a great decep-
tion and falshed, and demaunded of the powze
yonge man that he would lette to him part of
his house foz to delue and make a seller, the
which he should hold of him yerely rent, and
the powze man let it to him, and when the sel-
er was made. The riche man did bzinge in it
ten tonnes of Dyle, of the which the v. were
ul of Dyle, and the other fiue were but half
ull, & let them make a great pit in the earth
nd did put the fiue tonnes which were halfe
ull in it, and the other fiue aboue on them,
nd than he shutte the dowze of the seller, and
eliuered the key to the yong powze man and
ayed him traudently to kepe wel his Dyle,
ut the powze yong man knew not the malice
nd falsehed of his neyghbour, wherefoze he
as content to keepe the kaye. And within a
hile after as the Dyle became dere, the rich
an came to the powze man, and asked of tym

his good, and the yong man tooke to him th
kay. This ryche man sold to the Marchaunt
his Oyle, and warantised eche toune all ful
And when the Marchants measured the Oyl
they found but fiue of the tenne Tonnes ful
wherof the riche mā demaunded of the pow
yonge manne restitution. ¶ And for to hau
his house he made him for tw come before th
Judge. ¶ And so whē the poze mā was com
before the Judge. He demaunded terme an
space for to answere, for him thought & sā me
that he hadde kept well his oyle, & the Judg
gaue & graunted to him day. And then wen
he to a Philosopher which was procurator o
the powre people, and prāied him for charitie
he would gyue tw him good counsayle at hi
nēde. ¶ And he rehersed and tolde vnto hym
all his case, and swoze vppon the holy Euan
gel ỹ he toke none of the rich mannes oyle.
And thē the Philosopher answered to him t
this maner, my sone haue no fear for ỹ trut
māye not fayle, & the nert mozowe after th
philosopher wēt with the poze mā into iudge
ment the whiche Philosopher was constytu
ted by the Kinge for to giue the Just senten
of it, and after that the cause had be wel defe
ded, and pleted of bothe parties, the Philos
pher sayde, the same riche man is of good r
noume and I suppose not that he demaund
moze then he should haue. And also I belee
not that this powre mā be maculed ne gylt

of ȳ blame which he putteth on him. But not withstanding for to knowe the trouthe of it, I ordeine and giue sentēce that the oyle pure and clene of the v. Tonnes which are full to be measured, ȳ also ȳ Lyes thereof. And after that the pure & cleane Oyle of the v. Tonnes which bene but halfe ful to be also measured with the Lye thereof, and that mē loke if the lye of v. Tonnes halfeful be egall and like to the lye of the v. Tonnes whiche bene ful, and if it be so that as muche lye be found within the vesselles which bene but halfe ful as in ȳ other, he shall then be sufficientlye & rightewyselye proued that none oyle hath ben takē out of them, but if ther be found as much lies in the one as in the other, the poore shal be condempned, & of this sentence the poore was cōtent, and the truth was knowē, wherfore the poore man went quite, and the riche was condemned, for his greate malice & falshed was knowen & manifested, for there is no sinne or misdeed done, but that ones it shal be knowen and manifested.

The fourthe Fable maketh mencion of the sentence gyuen vppon the pecuny which was founde.

A Riche man sometime wente by a ci
tie and as he walked to one side to an
other fell fro him a greate purs
wherin were a thousand crownes, th
whiche a powre man found and toke theyr
for to kepe to his wife, whereof she was ful
gladde and sayde: thanked be God of all hi
goodnes whiche he sendeth to vs, if he sen
deth nowe the great somme kepe it well.
And vpon the nexte morowe after the riche ma
made to be Cried thorough the Citie, y wh
so euer had founde a thousande Crownes i
a purse he shal restitute & bringe them to hi
againe, & that he should haue for his reward
hundred of them. And after that this pow
man had heard this crie he ranne incontinen
to his wyfe, and sayde to hir. My wyfe, tha
that we haue founde muste be rendred, or ye
ded agayne, for it is better to haue a hundr
crownes without sinne, then a thousand wit
sinne and wrongfully, and how be it that th
woman would haue resisted, neuertheless i
the ende she was contente. And thus the pow
man restored the thousand crowns to the ric
manne, and demaunded of him his hundre
crownes, and the riche ful of fraude or falshe
sayde to the poore, thou rendrest not me al m
golde whiche thou foundest. For of it I lack
foure hundred peces of golde, and when tho
shalte rendre and bring to me againe the fa
fou

foure hundred péeces of golde, thou shalt haue of me the hundred crownes, whiche I promised to thée. And then the poore man answeared to him, I haue take and brought to thée, all that I haue founde, wherefore they fell into a great different or strife, in so muche that the cause was brought before the Kinge to be decreed and pleated.

¶ Of the whiche the Kinge made to bée called before him a greate Philosopher whiche was procuratour of ỳ powers. And whē the cause was well disputed. The Philosopher moued with pitie called to him the poore man, and to him said in this maner. Come hither my frē by thy faithe haste thou restored all that good which thou foundest in the purse, & the poore man said to him, yea sir by my faith, & thē the Philosopher said before ỳ assistēces. Sith this riche man is trewe and faithful, and that it is not to beleue that he should demaūde more, then he ought to be beleued. And as to ỳ other part mē muste beleue that this poore man is of great renoume & knowē for a trewe man, wherefore the Philosopher saide to the Kinge, yet I giue by my sentence ỳ thou take these thousande crownes, and that an hundred of them thou take, the which hundred crownes thou shalt deliuer this poore man, which found them, and after when he that hath loste them shall come, thou shalt restore theim to hym. And if it happeth that another persone finde

the thousand and foure C. crounes they shalbe rendred & taken agayne to the same good man which is here presente which sayeth that he hath lost thē. The which sentence was much agreable & pleasant to al the company. And when the riche man sawe that he was deceyued, he demaūded misericorde & grace of the Kyng saying in this maner. Sir this powre man that hath found my purse, truely he hath restored it to me all that I ought to haue, but certaynly I would haue deceyued him, wherfore I pray the ỹ thou wilt haue pitie on me. And then the King had misericorde on him, & the powre man was well cōtented and payd, & all the malice of the riche man was knowē and manifested.

The v. Fable is of the faith of thre felowes.

It it happeth ỹ the euyl which is procured to other cometh to him which procureth it, as it appereth by thre felowes of the whiche twayne were burgeys, & the thirde a Labourer the which assembled them togither for to go for ỹ holy Sepulture, these thre felowes made so greate prouisiō of floure to make their pilgrimage in suche wise that it was al chaufed and consumed, Excepte ously for to make on

lofe

loſe. And when the Burgeys ſawe the end of their floure they ſayd togither. If we find not the maner and cautele to begile this Vilayne becauſe that he is a right great galaũt we ſhal dye for hunger, wherfore we muſt fynde the maner and facion that we may haue the Loſe which ſhall be made of al our flour, and therfore they concluded togither and ſayde, when the Loſe ſhall be put in the ouen we ſhall goe and lay vs for to ſlepe and he that ſhall dreme beſt, the Loſe ſhalbe his. And becauſe that we both be ſubtill and wiſe, he ſhall not nowe dreame as wel as we ſhal, wherfore the Loſe ſhalbe ours, whereof all they thre were well content and all beganne to ſlepe. But when the Labourer knewe and perceyued all their fallace and ſawe that his two felowes were aſlepe he went & drew the Loſe out of the ouen and eate it, and after he fayned to be aſlepe, and then one of the Burgeyſes roſe vp & ſayd to his felowes, I haue dreamed a wonderfull dreame, for two Aungelles haue taken and borne me with greate ioye before the deuyne maieſtie. And the other Burgeys his felowe awoke and ſayde. Thy dreame is wonderfull, but I ſuppoſe that myne is fayrer then thyne is. For I haue dreamed that two Aungelles drewe me one hard grounde for to leade me in to Hell, and after they dyd bow awake the Vilayne which as dreadfull ſayde, who is there, and they aunſwered we be thy felowes.

And he sayde to them howe be ye so sone re-
tourned, we departed not yet fro hens. And he
sayd to the, by my faith I haue dreamed that
the Aungelles had leade one of you into para-
dise or Heauen, & the other into hell. Where-
fore I suppose ỹ ye should neuer haue come
againe, and therfore I arose me fro slæpe, and
bicause I was hungrie I went and drewe out
of the ouen the lefe and eate it, for ofte it hap-
peth that he whiche supposeth to begyle some
other, is him selfe begyled.

The vi. Fable is of the Labourer and of the Nightingale.

Sometyme there was a Labourer
whiche had a gardeyne well plea-
saunte and muche delicious: into
the which he ofte wente for to take
his disporte and pleasure. And on a dayes at
euen when he was werie and had trauayled
sore for to take his recreacion he entred to
his gardeyn, & settehym selfe downe vnder a
tree, where he heard the songe of a Nightin-
gale. And for the great pleasure and Joye
whiche he toke thereof, he soughte and so at
the laste he founde the meanes for to take the
Nightingale, to the ende ỹ yet greater Joye
and pleasaunce he mighte haue of her. And
when the Nightingale was taken, he demaun-
ded of the Labourer, wherfore hastte thou take

so

so greate payne for to take me, for well thou knowest thou mayst not haue great profite. And ỹ vylayne answeared thus to the Nyghtingale. For to heare the song of thee I haue taken thee. And the Nightingale answeared. Certainly in vayne thou hast laboured. For no good I will singe whyle ỹ I am in prylon. And then the labourer answeared. If thou singest not well I shall eate thee. And then the Nightingale sayde to him. If thou putte me within a potte for to be sode, litel meate shalt thou make of my body. And if thou settest me for to be rosted, lesse meate shall thē be made of me. And therfore boiled ne rosted thou shalt not fill thy great belly of me. But if thou lette me flie, I shall do to the great good & profite. For thre doctrines I shall teache thee, whiche thou shalte loue better thē thre fat kine. And then the Labourer lette the Nightingale flie. And when he was out of his handes and that he was vppon the tree, he sayd to the vylayne in this maner. My frend I haue promysed to thee, that I shall gyue to thee three doctrines, whereof the firste is this. that thou beleue no thing that is impossible. The seconde is, that thou kepe wel that thine is. And the thirde is that thou take no sorowe of thing losse, which maye not be recouered. And some after the Nightingale began to singe, and in his songe sayde thus. Blessed be God whiche hath deliuered me out of the handes of this vylayne

or Churle, whiche hath not knowen, sent, ne touched the precious Diamunde, whiche I haue within my bely, for if he had found it he had bene right rich and fro his handes I had not escaped. And then the Mylayne whiche herd this songe, beganne to complaine and to make great sorow, & after said I am well vnhappy that I haue lost so fayre tresure which I had wonne, and now I haue lost it. And the Nightengale said then to the Churle. I wolde knowe I well that thou art a fole for thou takest sorowe of that where of thou shouldest haue none, and sone thou hast forgotten my doctrine bicause thou wenest that within my bely shold be a precious stone more of wayte then I am, and I told and taught to thee that thou shouldest neuer beleue that thing which is impossible, and if that stone were thine why hast thou lost it, and if thou hast lost it & mayst not recouer it, why takest thou sorowe for it. And therfore it is foly to chastise or to teache fole which neuer beleueth the lerning and doctrine which is giuen to him.

The vii. Fable is of the Rhethorician, and of the croke backed.

A Philosopher sayde ones to his sonne that when he were fall by fortune into some damage or peryll. The sooner that he might

might be should deliuer him of it, to the ende that afterward he shoulde no more be vexed ne greued of it. As it appereth by this Fable. Of a Rethorique manne or of a fayre speaker which ones demaunded of a King, that of all them whiche should entre into the Citie hauyng some faute of kynde on theyr bodyes, as croked or counterfayted he mighte haue and take of them at the entre of the gate a peny, the whiche demaunde the kyng graunted to hym, and made his letters to be sealed and written vnder his signet. And thus he kepte him styll at the gate. And of euerye lame, scabbed and of al suche that hadde any counterfaytoure on theyr bodies he toke a penye. It happenethe then on a daye that a crokebacked and a counterfayted manne woulde haue entred within the Cytye without gyuing any penye. And bethoughte hym selfe that he shoulde take and putte on hym a fayre mantell, and thus arrayed he came to the gate. And then when the Porter beheldе hym, he perceyued that he was gogleyed and sayde to hym: paye me of my dutie, and the gogleyed would pay nought, therefore he toke fro hym his mantell, and than he sawe that he was crokebacked and sayde to him, thou wouldest not before paye a peny, but now thou shalte paye twayne, & whyle that they stryued togyder the hatte & the bonet fell fro his hed to the earth, & the

Porter

Porter whiche sawe his scabbed heade, sayde to him, now shalte thou paye .iii. d. to me. And then the porter yet agayne sette his handes on hym that felte that hys body was all scabbed, and as they were thus wrastelyng togyder the croke backed fel to the ground and hurte him selfe sore vppon the legge. And then the porter sayde to him, now shalt thou pay v. d. for thy body is all counterfeyted, wherfore thou shalt leue here thy mantell. And if thou haddest payed a penie thou haddest gone on thy way free quyte, wherfore he is wyse that payeth that he oweth of right to pay, to the ende that therof come not to him great damage.

¶ The viii. fable maketh mention of a Disciple and of the Shepe.

A Disciple was sometime the whiche toke his pleasure to reherse and tell many Fables. The whiche prayed to his maister that he would reherce vnto him a longe Fable, to whom the maister aunswered: kepe and beware well that it happe not to vs as it appereth or sheweth by this present Fable. Of a King and of his fabulatour and his disciple. On a tyme it happed to a Kynge that his fabulatour and disciple sayde to his maister, I pray thee to tel me

me howe it befell. And then the mayster saide to his disciple or fabulatour. Ther was some tyme a kynge whiche hadde a fabulatoure the whiche rehearsed to him at euery time that he would slepe, fiue Fables for to reioyce ye king and for to make him fall a slæpe. But it befell then vpon a daie that the kinge was much sorowfull and heauy, that in no wise he coulde fall a sleepe. And after that the saide fabulatour had told and reherſed his fiue fables, the king desired to heare more. And then the said fabulatour rehearsed to him three fables well shorte. And then the kinge saide to him that he wouldé heare one more lenger, and then shall I loue well to sleepe, and the fabulatour then rehearsed to hym suche a Fable as here shal be shewed. Of a ryche mã whiche wente to market or fayre for to bye shepe, the whiche man bought a thousande shepe, and as he was retourning fro the fayre, he came to a riuer, and bicause of the great water he coulde not passe ouer the brydge. Neuertheleſſe he went so longe to & fro on the riuage of the sayde riuer, that at the laſte he found a narrow waye vpon the whiche mighte passe scante ynoughe three shepe at ones, and thus he passed & had them ouer one after an other, and hitherto rehearsed of this fable, the fabulatour fel a slepe at ones. and anone after the kinge awoke the fabulatour and saide to hym in this manner, I pray thee that thou wilt make an end of thy

fable, and the fabulatour aunſwered to him in this maner. Syr the riuer is greāt, & the ſhepe are littell, wherfore let the marchaunt ow paſſe ouer his ſhēepe, and after I ſhall make an ende of my Fable, and thē was the king well appeaſed and pacified, and therefore be thou content of that I haue rehearſed vnto thæ, for there is folke ſo ſuperſticious & capare, that they may not be contented with fewe wordes.

¶ The ir. Fable is of the Wolfe, and of the Fore, and of the Cheſe.

Somtim was a labourer which vnnethes mighte gouerne and lede his Drē, because that they ſmote with theyr fæte, wherefore the Labourer ſayde to thē, I praye to God that the Wolfe may eate and deuoure you all. The whiche wordes the Wolfe harde wherefore he hyd him ſelfe nere, and than came for to eate thē, and when the nighte was come, the labourer vnbounde his Dren and lette them goe into his houſe. And when the Wolfe ſawe them commynge to himward, he ſayde. O thou labourer many times on the daye thou diddeſt gyue to me thy Dren, and therefore hold thy

promyſe

promyse to mée, and the labourer sayd to the wolfe, I promised to thee naught at all, in the presence of whome I am obliyged or bound. I swore neyther to paye thée, and the wolfe said I shal not let thee goe without that thou holde to me that, that thou promisedst and gauest to me, and as they had so great strife and discention togither, they remitted ẏ cause to be executed and pleted before the iudge, & as they were seking a Judge, they met with ẏ Fore, to whome they counted all theyr difference & stryfe, thẽ sayd ẏ Foré vnto thẽ. I shall giue on your cause or plea a good sentence. But I must speake ech of you both a part or alone & they were content. And the Fore went to ẏ labourer, thou shalt giue to me a good hen, & another to my wife, & I shal make it so that thou with all thine Oren shalt frely go vnto thy house, wherefore the labourer was well content, and after the Fore sayd to the wolfe I haue wel labored & wronght for thee, for ẏ labozer shal giue vnto thee therfore a great chese, & let him go home with his Orẽ, & ẏ wolfe was wel content. And after the Fore said to the wolfe. Come thou w̃ me, and I shall lede thee where as the Chese is. And thẽ he lede him to and fro, here and there, vnto the tyme that the Moone did shine full brightly, & whẽ they came to a welle, the Fore lepte vpõ it, and shewed vnto the Wolfe the shadowe of the Moone, whiche reluced in the well, and

sayd

sayd to him, loke now gossep howe that chese is fayre great and brod, hye thæ now and goe down and take the fayre chæse, and the wolfe said to the Fore thou must be the first of both that shall go down, & if thou maiest not bring it with the bicause of his greatnes, I the shal go downe for to helpe thæ, and the Fore was content because that there was two buckets of the whiche one came downeward, and the other upward, & the Fore entred into one of the buckettes and went downe into the wel, and whan he was down he sayd, gossep come hither and helpe, for the chese is so great that I may not beare it, and then the wolf was accorded that the Fore should eate it, & the wolfe entred into the other bucket, & as fast as the wolf went downewarde, the Fore came upward, and whan the wolfe sawe the Fore coming he sayd to him. My gossep ye go hence, thou saiest trewe said the Fore, for thus it is of the world, for one cometh downe, the other cooth upward, and thus the Fore went & left the wolfe within the wel, and thus the wolfe lost both the Oren & the chæse, wherfore it is not good to leaue that which is certain, for to take that which is uncertaine. For many one bene therof deceyued by the falshed and decep tion of the aduocate and of the iudges.

The v. Fable is of the husband, & of the mother and the wyfe.

Some

SOmetyme was a marchaũt which maried him to a yonge woman the which had hir mother yet aliue. It hapned that this marchaunt wẽt ones into a far coũtrey for to bye some ware. And as he was going he betoke his wife to hir mother for to kepe & rule hir honestly, till he came agayn. His wife thẽ by the cõsenting & wil of hir mother, enamoured hyr selfe on a fayre yong mã, which furnished her to a point meat. And as they thre made good cher the husbãd came agayn fro ỹ fayre and knocked at the dowre, wherof they were abashed. Then said the old mother thus to thẽ, haue no fere but do as I shal tell you, & care not. And thẽ she saide to the yong man, holde this swoorde and goe to the gate and beware that thou say no woord to him, but let me do. And as the husband would haue entred into his house, and that he saw the yong man holding a naked swoorde in his hand he was gretly afeard, and thẽ the mother saide to him: my sonne then art right welcome. Be not afeard of this mã, for thre ran after him for to haue slaine him, & by aduenture he found the gate open, & this is the cause why he came hether for to saue his life, and then ỹ husbande sayd to them: ye hane wel done and I cã you great thanke, and thus the yong amorous went his waye surely by the subtiltie of the mother, & of his wife to the which truste thy selfe not, and thou shalt do as sage.

¶ The xi. fable is of an old harlotte or baude.

A Noble mā was somtime which had a wif much chast. And was wonder faire. This noble man would haue gone on pilgrimage to Rome, & left his wife at home because that he knew her for a chast and good woman. It hapned on a day as she went into the towne, a faire yong man was espʒised of her loue, & toke on him hardnes and required hir of loue and pʒomised to hir many great giftes. But she was good and had leuer die then to consent therto, wherfoze the yōg mā died almost for sozow, to ỹ which felow came an old woman which demaunded of him ỹ cause of his sicknes, and the yong mā manifested or discouered vnto her al his corage and hert, asking helpe & counsaile of hir. And the olde woman wilie & malicious said to him. Be thou glad & ioyouse and take good courage, for wel I shal do & bring about thy fayte, in so much ỹ thou shalt haue thy wil fulfilled. And after this the ould baude wente to hir house & made a litel Cat which she had at home to fast thʒee dayes one after another, & after she toke fern bread with a great quantitie of mustard vpon it, and gaue it vnto this yong Cat for to eate it, and when the Cat smelled it she beganne to wepe & cry, & the old woman or baude went vnto the house of the sayd yonge woman, and bare her litle Cat with her. The whiche good and yong womā receiued and welcomed her

much

much honestly, because that al the world held hir for a holy woman, as they were talkynge togyther the yonge woman had pitie on the Cat which wept, and demaunded of that old woman what the Cat ayled, and the olde woman said to hir. Ha ha my fair doughter, and my fayre frende renew not my sorow. And saying these wordes she beganne to weepe and sayde. My frende for no good I will tell thee the cause why my Cat wæpeth. And then the yonge woman said to hir. My good mother I pray you that you will tell me the cause why and wherfore your Cat wæpeth. And the old woman sayd to hir. My frende I will well if thou will sweare that thou shalte neuer reherse it to no body. To ỹ whiche promisse the good and trewe yonge woman accorded hyr selfe supposing that it had bene all good, and said I wil wel. And then the old woman saide to hir in this maner. My frend this same Cat whiche thou seest yonder was my doughter the which was wonder fayre, gracious and chaste, which a yong man loued much, & was much espired of hir loue, & because shee refused him he died for hir loue, wherfore ỹ Gods auinge pitie on him hath turned my dougher to this cat, and the yonge woman which supposed that the old woman had said trouth, sayd to her in this maner. Alas my fayre mother I ne wot what I shal do for such case mai pel hap to me. For in this town is a yõg mã

which dieth almost for ꝑ loue of me. But for loue of my husband to whom I ought to kepe chastitie I haue not graunted hym: neuerthe-lesse I shal do that that shalt counsaile to me. And then the old woman said to hir: My frēd haue thou pitye vppon him as sone as thou maist, so that it befal not to the, as it did to my doughter. The yong woman then answered to hir and saide, if he requyre any more I shal accorde me with him, and if he requyre me no more, yet shall I profer me to him, & to thend ꝑ I offende not the goddes I shall do & accō-plishe it as sone as I maye. The old woman thē toke leaue of hir & went forthwith to the yong man & to him she rehersed & told al these tidinges, wherof his herte filled with ioye, the which anone went toward the yong womā, and with hir he filled his will, and thus ye may knowe the euils which be done by bau-des and old harlottes. That I would to God that they were all brent.

The xii. Fable is of the blynd man and his wife.

THere was somtyme a blind man which had a fayre wyfe, of the whiche he was much ielous, he kept hir so ý she might go no where, for euer he had hir by the hande. And after that she was enamoured of a gentell fe-low, they could not find the maner ne place to fulfill theyr will, but not withstanding the womā which was subtill & ingenious counsaile

ſailed to hir frende that he ſhould come to hyr houſe. And ỳ he ſhould entre into the gardain & that there he ſhould clyme vpon a treꝛ, & he dyd as ſhe bad him, and when they had made theyr enterpꝛyſe the woman came againinto hir houſe and ſaid to hir huſband. My frend I pꝛay you that ye will goe into our gardayne foꝛ to diſpoꝛte vs a whyle there, of the which pꝛayer the blinde man was content, and ſayd to his wyfe, well my good frend I will well, lette vs go thither & as they were vnder the Peretreꝛ, ſhe ſayd to hir huſbande. My frende I pꝛay to thée let me go vppon the treꝛ, & I ſhal gader foꝛ vs both ſome fayꝛe peareꝛ, wel my frend ſayde the blynd manne I will well and graunt therto, and whē ſhe was vpō the treꝛ, the yong man begā to ſhake the Peretre at one ſide and the yong woman on the other ſide, and as the blinde man harde the Peretre ſhake thus harde & the noyſe that they made he ſayd to them. Ha euill woman howe be it that I ſée not neuertheleſſe I fœle and vnder ſtand it well. But I pꝛay to the goddes that they vouchſaue to ſend to me my ſight agayn And as ſone as he had made his pꝛayer Jupiter rendꝛed to him his ſighte agayne, & when he ſaw that pagent vpō the treꝛ he ſayd to his wyfe, Ha vnhappy womā I ſhall neuer haue no ioye with thée, and bycauſe that the yong woman was redy in ſpeche & malicious, ſhe anſwered foꝛthwith to hir huſbān. My frend

thou art well beholding & bound to me for by
cause the loue of thy goddes haue restored to
ỳ thy sight, wherof I thāk al ỳ goddes which
haue hard my prayer, for I desired much that
thou mightest sée me, I ceased neuer day nor
night to pray them that they would rendre to
thée thy sight, wherfor the goddesse Venus vi
sible shewed hir selfe to me and sayde, that if
I would do some pleasure to the sayde yong
mā, she should restore to thée thy sight, & thus
I am cause of it, and then the good mā said to
hir: My right dere wife and good frend I cry
you mercy and thanke you greatly, for ryght
ye haue and I great wronge.

¶ The xiii. fable is of the Tayler, of a king
and of his seruauntes.

MEn ought not do vnto other ỳ which he
would not that it were done to him, as it
appereth by this present fable of a king which
had a Tayler, which was as good a workman
of his crafte as any was at that time in al the
world, the which Tayler had with him many
good seruaūts wherof the one was called Me
dius, which surmoūted al the other in shaping
or in sewying, wherfore the king cōmaunded
vnto his Steward that the said taylers should
fare wel & haue of the best meates, & delicious
drinkes. It happed on a daye that the maister
Steward gaue to them right good & delicious
meat, in ỳ which was som honey. And because
that Medius was not at the same feast the

Steward

Stelward said to the other ꝯ they should kepe some for him of their meate, & thē the maister tayler answered, he must none haue, for if he were he would none eat of it, for he eat neuer no honey, & as they had done Medius came & demaunded of his felowes why kepet you no part of this meat for me, & the stelward answered & sayd to him, because ꝯ thy mayster sayd to me that thou eat ueuer no hony, & therfore no part of the meate was kept for thee, & Medius thē answered neuer one word but began to thinke how he might pay his master, & on a day as Medius was alone the Stewarde demaunded of him if he knew no mā that could worke as wel as his maister, & Medius sayd nay, and that it was great damage of a sickenesse that he had, & the stelward demāded what sickneſſe it was, & then Medius answered to him, my Lord whē he is entred into his frāsey or wodnes ther cometh vpō him a rage, & how shal I know it said the stelward, certainly my Lord sayd Medius, whē ye shal see that he shal sitte at his worke & that he shall loke here & here & shal smite vpō his borde with his fists thē may ye know ꝯ this sickness cometh vpon him. And thē without ye take him & bind him & also beate him wel, he shal do great harme & damage. And ꝯ stelward said to him. Care not thereof my frend. For wel I shal beware my self of him. And on ꝯ morning nert folowing the stelward cam for to see ꝯ tailers. And whē

Medius which knew wel the cause of his coming toke away secretly his maisters shers hid them, & anone his maister begā for to loke after them, & loked & serched all about here & ther & bega to smite his fiste vpon the borde, and then the maister steward began to lœke on his maners, & sodēly made him to be take and holde by his seruants, & after made him to be bound & well beaten. Thē was the maister Taylloure al abashed, and demaunded of theym. My lorde wherfore do ye beate me so outragiously, what offence haue I done, wherfore must I be bound and thus be beaten, and thē the steward sayd to him in this maner. Because that Medius tolde me that thou arte frantyke, and if thou be not wel bete thou shouldest do great harme and damage, & the mayster came to his seruaunte Medyus and rygorously sayde to hym. Ha ha euill Boye filled with euyll wordes, when sawest thou my madde. And his seruaunt proudly aunswered to him. My mayster when diddest thou se that I eate no honey. And therfore I threw to the one bone for an other. And the maister steward and all his seruauntes beganne then to laugh, and sayd al that he had well done. And therefore men ought not to do to any other that thing which they would not that mē did to them.

Here finisheth the Fables of Alfonce.

Here

¶ Here foloweth the Fables of Poge the Florentine.

¶ The first Fable is of the subtiltie of the woman for to deceyue her Husband.

THe cauntel or falsheade of the womā is wonder marualous, as it apereth by this Fable of a marchaunt which was wedded of newe to a fayre and yong woman, the which marchaunt went ouer the sea to bie and sel & for to get some what for to lyue honestly. & bycause þ he dwelled so longe, his wife supposed that he was dead, and therfore she inamoured her selfe on another man that did her much good. For he caused to make and builde vp his house of newe, the which hadde greate nede of reparacion, and also he gaue to her all newe vensylles to kepe a housholde, and with in a longe tyme after the departynge of the Marchaunte, he cam agayne to his howse, which he saw builded, & saw dysshes, pottes, pannes and suchs other housholde, wherefore he demaunded of his wyfe how and in what maner she had found the facion & the meane for to haue repayred so honestly his house, and she answered that it was by the grace of god, and he answered blessed be God of it, and whē he was within the chambre he sawe the bedde richely couered, and the walles well hanged,

and demaunded of his wife as he had done be
fore, and she aunswered him in like maner as
she dyd before, and therfor he thanked god as
he had done before, and as he was set hym at
his dyner, there was brought before him vnto
his wif a child of thre yer of age or therabout
wherfor he demaunded of his wife. My frend
to whome belongeth this fayre child. And she
aunswered my frend the holy goost of his grace
hath sent it to me. Then aunswered the Mar-
chaunte to his wife in this maner. I rendre
not grace ne thankes to the holy goost of this,
for he hath taken to much payne and labour
for to haue made vpon mine owne worke, & I
wil that in no maner wise he medle no more
therewith, for such thinges belongeth to me
for to do it, and not to the holy ghost.

¶ The .ii. Fable is of the woman, and
of the ypocryte.

THe generacion or byrth of the ypocrite is
much dampnable and euill. As it appea-
reth by this fable, and as Poge rehearseth to
vs, which sayth that sometime he found him
selfe in a good felowship, wher he heard a fa-
ble which was there rehersed, as the tenour
foloweth, and the sayde Poge sayd that of all
the gootes of the world the hypocrites be pos-
sessores. For howe be it that an ypocrite hath
sometime will to helpe a poore man and indi-
gente. Neuerthelesse he hath a condicio with-
in him selfe, y is for to wete, that he shoulde
rather

rather sée a manne at poynt of death, then for to saue his life of an halfepenny, and this presumptiō is called ypocrisie, as ye shal hereafter heare by the Fable folowing, the whiche saith that one being in the felowship of Poge, rehearsed ỳ sometyme the custome of all the pore was that they wente before the folkes dores without saying any worde. It hapned then that time that a pore man much fayre & of good life went to searche his lyfe from one dore to another. And vpon a daye amonge other he went and set him selfe vppon a great stone before the dore of a widowe which widowe was accustomed to gyue him euer somewhat. And when the good woman knew that he was at hir dore, she did doo bring him his porcion as she was accustomed for to do, and as she gaue him the meate she loked on him and seyng him, so fayre and well made of bodie, she then filled of carnall concupiscence & brenninge in the fire of loue, requyred & instantly praied him that he would retourn thither within thre dayes, and promysed to him that she should gyue hym a right good dinner, & the pore said to hir ỳ he should doo so. And when he came againe he set him self as before at the dore of the wyddowes house, which the womā knew wel whē he should come, wherfore she came to the gate & sayd: come within good mā for we shal dine together, which prayer the pore mā assented & entred within the

house,

house, the whiche widdowe gaue to him good meate and good drinke. And when they hadde well dined the saide widow praysed the good man strongly, and after she kissed him requyring him that she might haue the copie of his loue, and then the poore man al ashamed & virginous knowing hir thought & hir wil answered thus to hir. Certainly my good lady I dare not, but neuertheless he woulde fayne haue done it. And ỹ widdow al embraced with loue beseched and prayed him more & more. And when the poore man saw that he might not excuse him self, he said to the widow in this maner. My frinde sith that thou desirest it for to do so much & great an euil I take God to my witnes ỹ thou arte causer of it, for I am not consenting to the faute or dæde, but saying these wordes consented to hir will.

¶ The. iii. Fable is of a yonge woman which accused hir husband of culpe or blame.

POge Florentine saith that somtime there was a mã named Nerus de pacis, ỹ which of his age was among the Florentines, right sage and right wise. This Nerus had a fayre doughter the whiche he maried with a right fayre yong mã & a riche, & of good parentage or kinred, the which yong man the nert day after the feast of his wedding, did leade hir in to his castell a littel way without the citie of Florence, & within few daies after this yong man

man brought his wife againe into Florence vnto ỹ house of hir father Nerus. The which made them a feast as it was accustomed to do al that time in some place viii. dayes after the wedding. When the newe maryed woman was com agayne to hyr fathers howse, she made not ouer good chere, but euer she had hir loke downward to the erth, as tryst, thought full & melancolius. And whē her mother perceiued & sawe hir doughter so sorowfull & of mourning countenaunce, she called hir within a wardroppe where as no bodie was but they two, and asked of hyr sorow, saying: how fare ye my doughter, what wante ye, haue ye not al thinges comming to you after your desire & pleasaunce, wherfore take ye so great thought and melancolye. And then the doughter weping full tenderly sayd to her mother in this maner. Alas my mother ye haue not maried me to a man. For of such a thing as a mā ought to haue he hath neuer a deale, saue only a littel parte of that thing for the which wedding is made. And then ỹ mother right sorowful & wroth of this euil fortune went toward his husband Nerus, and tolde to him the euill auenture and hap of theyr doughter, whereof he was greatly wrothe and sore troubled, & sone after this fortune was deuulged, manyfested, and knowen among all the lynage of Nerus, whereof they were all sorowfull and greatly abashed, how this fayre mā to whom

God

god hath lent so many good vertues & ỹ hadde so many giftes of grace, as in beauty, riches, and good renowme, and that he was indigent or faultie of the thinge, wherfore mariage is made. Neuertheleſſe the tables were ſet, & couered and when time of diner came, the yong man came into the houſe of Nerus with hys frends and parents, and incontinent they ſet them al at the table ſome with heuy & ſorowfull hart, and the other with great icy & pleaſure. And when the yong man ſaw that al his frends made good chere, & that all the parents of his wife were heuy & melancolus he prayed and beſought thē that they would tell him the cauſe of their heuines and ſorow, but none of thē all anſweared. Neuertheleſſe he prayed & beſought them yet againe, & then one of them ful of ſorow and more liberal thē all the other ſaid thus to him. Certainly mi fair ſonne, thy wife hath told to vs ỹ thou arte no man parfealy. For the whiche wordes the man began to laugh. And ſaid with an high voice that all that were ther might vnderſtād what he ſaid. My lordes & my frendes make good chere for the cauſe of your ſorow ſhal ſone be peaſed, & thē he being clothed with a ſhorte gowne vntied his hoſen, and toke his membre with his hande, which was great and much ſuffiſaunte vpon the table, ſo that all the felowſhip might ſe it. Wherof all the ſayd felowſhip was glad & ioyful, whereof ſome of the men deſired to

haue

haue as much, & many of the women wished to their husbands such an instrumēt. And thē some of the frendes & parēts of Nerus doughter wente towarde her and sayd to her ỹ she had done great wrong to cōplaine of her husband, for he had wherwith she might wel be contented, & blamed her greatly of her folly, To whome she answered. My frends why blame ye me? I cōplain not without a cause. For our Asse which is a bruit beast hath wel a membre as great as mine arme, and my husband which is a man, his mēbre is vnnethes halfe so great, wherefore the simple and yong damoysell wende that men should haue it as great & greater thē Asses. Therefore it is ofte sayd that much lacketh he of that that a fole thinketh or weneth.

¶ The fourth Fable is of hunting and hauking.

POge a Florentine reherseth to vs how ones he was in felowship where mē speake of the superfluе cure of thē which gouerne the dogges & haukes, whereof a milliannois named Paulus, began to laugh, and laughing requyred of Poge that he would reherse some farles of the sayd haukes, & for loue of all the felowship, he said in this maner. Sometime there was a medicine whiche was a Pyllan noys. This medicine healed foles of all maner of follye, and howe and in what maner he did heale thē I shal tel yon. This leche

had within his house a greate gardeyne & in the middes of it was a dæpe & a brode pitte which was ful of stinking and infecte water. And within the sayd pytte the sayd medecine put the soles after the quantitée of their sol shnesse, some vnto the knées, & the other vnto the belie. And there he bounde them fast to a poste, but none he put deper then vnto the stomake, for doubt of greater inconuenience. It happened then that amonge other was one brought to hym which he put into the sayde water vnto the thighes. And whē he had ben by the space of xv. dayes within the sayd water, he begā to bee peaseable and gate his wit agayne, and for to haue take some dispozte and consolacion he prayed to him which had the keping of him that he would not departe fro the gardeyne. And thē the keper that kept him vnbounde him fro the stake and had him out of the water. And whē he had bene many dayes out of the pitte he went well vnto the gate of the gardeyne but he durst not goe out leste he should be put agayn within the sayde pyt. And on a tyme he wente about vppō the gate and as he loked all about, he saw a fayre yong man on horsebacke which bare a sparhauke on his fiste, and hadde with him two fayre spanielles, wherof the fole was all abashed, and in dædas bicause of noueltie he called the sayd yong man. And after he sayd to him beningly. My frende I prayе thée that thou

thou wilt tell me what is that where by you thou art fet. And then the yonge sonne sayd to him that it was a Hoze, which he wolde him to chase and beare him where he would. And after he demaunded of him. And what is that which thou bereft on thy fiste and where to is it good. And the yong man aunswered to him. It is a sparhauke, which is good to take Partryches & Quayles. And yet agayne the Fole demaunded of him. My frend what ars those that folows thee, and whereto bee they good. And the yong mā answered to him they be dogges, which be good to serch & find Partryches and Quayles and whē they haue leyd them my Sparhauke taketh thē, wherof procedeth to mee great solace and pleasure, the Fole demaunded agayne. To your aduice the taking that ye do by thē in a whole yere how much is it, that it beare to the great profite, and the yong man sayd to him foure or fiue crowns or thet about. And no more sayd the fole, and to your aduice how much that they dispend in a yere, & the young man aunswered xl. or l. crownes, and when the fole harde these wordes, he sayd againe to the yong man. O my frend I pray thee that soone thou wilt depart fro hence, for if our Phisicō come he shal put thee within the same pitte, because that thou art a fole, I was put in it into the dyghes, but therin he should thee put into the pinne, for thou doest the greatest folye that

then begaune to sucke the Cowe, and dyd so muche and sucked so longe, till that he founde some Wylke. And when the Cowe might escape fro him, she fled vnto the other, and incontinent hys pappes and hir hynder legges and all that the Serpent touched was all blacke a greate space of time. And some after the said Cowe made a fayre calfe, the which myracle was announced, and sayd to the sayde Roge he beyng at Farrare, and yet agayn not some after that there was found within a great ryuer a monster maryne or of the sea, of the fourme or likenesse which followeth. First he had fro the nauel vpwarde the similitude or likenesse of a man, and fro the nauel downward like the fourme or makinge of a fysh, the which part was tumelle that is to vnderstand double. Secondly he had a greate bearde, and he had two hoñe great hornes aboue his eares. Also he had great pappes and a wonder great and horrible mouth and his handes resteled vnto his entrayles or bowelles, and at the his elbowes he had wynges lyke vnto a great of fishes tailes wherwith he flyinmed and onely he hadde but the hande out of the water. It happed than as many women bonted, and washed at the porte or hauen of the sayd ryuer, that this horrible & dreadfull beast was for defaut of meat ran swimming toward the same women. Of the whiche he toke one by the hand and supposed to haue

drawen her into the water, but she was strōg and well aduised, and resisted agaynste the sayd monster, and as she defended her selfe she begā to crie with an highe voyce helpe, helpe, to the which come running fiue womē which by drawing and hurlinge of stones sl. we the sayd mōster. For he was come to farre with in the lande, wherfore he might not retreuene in the deepe water, and after when he endred his spirite, he made aright litle cry saying ỹ he was so dissourmed and so much cruell, for he was of greate Corpulence more then any mannes body et. And yet sayeth Poge in this maner that he beyng at Farrare he saiwe the sayd Monster, and sayeth yet that the yonge childre were custonied for to goe bath & washe theym within the sayde ryuer, but they came not all againe, wherfore the woman washed ne boucked no more there theyr clothes at ỹ sayde porte. For the folke presumed & suppo-sed that the monster killed the yonge childrē whiche were drowned. Item also within a lit-le whyle after it befell aboute the marches of Italye that a chyld of fourme humayne, which had twoo heddes and two visages, be-holding one vpon the other, and the armes of ethe other enbraced the body, the which bodie fro the nauell vpwarde was ioyned, saue the two heddes, & fro the nauell downward the limbes wer al seperated one fro other in such wyse that the Lymbes of generacion were

shewed

shewed manifestly. Of ỹ which child tidings came vnto the person Poge of Rome.

¶ The vi. Fable is of the persone, of the Dogge, and of the Bysshop.

Sluer doth and causeth al thing to be done vnto ỹ halowyng a-gayn of a place which is pro-fane or interdict. As ie shal now here by this present fable of a prest dwelling in the countrey which somtime had a dogge which he loued well, the which prest was much ryche. The sayd dogge by processe of tyme died, & whā he was dead he entyred & buried it in ỹ Church-eyarde, for cause of the greatte loue which he loued him. It happed thē on a day his Bisshop knew it by the aduertisement of some other, wherefore he sent for the said prest & supposed to haue of him a great summe of Gold, or elles he shuld make him to be straightly punished, & ỹ he wrot a letter to the sayd preest, of which the tenour contayned onely that he should come & speke with him, & whē ỹ prest had redde the letter, he vnderstode wel al the case, and preposed or thought in his courage that he would haue of hym some sluer for he knewe wel enough the condicions of his Bisshop and forthwith he toke his breuyar and

Clownes with him and went for to speake with his prelat, and when he came before him the Prelate began to remember and to shew to him the enormytie of hys mysdede. And to him answered the prest which was right wise saying in this maner. O my right reuerend father if ye knew ye soueraine prudẽce of which the said dog was filled, ye should not be meruailed if he hath wel deserued for to be buried honestly and worshipfully among the men, he was all filled with the humaine wyt as wel in this life as in the article of death. And then the bishop said: howe maye that be, reuerce to me then all his life. Certainly right reuerent father ye ought wel to know that whẽ he was at tharticle of death, he would make his testament, & the dogge knowing your great nede and indigence, he bequethed you an hundred crownes of gold. The which I bring now vn to you. And the bishop for loue of the money he alloyled the prest, & also graunted the sayd sepulture, & therfore siluer causeth all thinge to be graunted or done.

The vii. fable is of the Fore, the Cocke, and of the Dogges.

All the sallary or payment of them that mocked other, is to bee mocked at the laste as it appeareth by this presente

Fable

Fable of a Cocke whiche sometyme founde
Foxe come towarde hym for hungre and fa-
myshed, whiche Cocke fearyng ye will of the
came towarde him but for to take some beare
for which cause the cocke made his bemone
to flie vppon a tree. Ye began to crye towarde
the cocke, good tydings good tydinges. And af-
ter her saluted the cocke ryghte reuerentlye
and demaunded of him thus. O gossyp what
doest thou there so lye and thy bones with
thee, hastu not harde thy good tydinges
wo? thy and profitable for vs. And then the
cocke full of malice answered to hym, yes
verely gossyppe, But I praye the tell them
vnto vs. Then sayd the foxe to the cocke, cer-
tainly gossip they be the best that euer ye herd
for ye may goe and talke it common among all
beastes without any harme or damage, they
shall doe you both pleasure and all seruice to
them possible. For thus it is cõcluded and ac-
corded and also confirmed by the great assem-
sayle of beastes, and yet they haue made suche
maungement that none be so hardy to here ne
let in any wise none other, be it neuer so lytel
a beast, for the which good tidinges I praye the
that thou wilt come downe to the ende that
we maye goe and sing. *Te deum laudamus*
for Joye. And the cocke knewe well the falsed-
nes of the foxe, answered to him in this
maner. Certainly my brother my good frend
thou hast brought so many good tydinges

wherof more than a C. times I shal thank thée
Saying these wordes the Cocke lifte vp hys
necke and loked ferre fro him, what Gossippe
whyther aboute lokest thou. And the Cocke ans
swered vnto him in this maner, certainly my
brother I see two dogges strongly and lightly
rennyng hytherwards with open mouthes
which as I suppose come for to bring to vs ȳ
tidinges, which thou hast tolde to vs, and thē
the Fore shoke for fere of ȳ two dogges, sayd
to the Cocke. God be with you my frende. It
is tyme that I departe from hens or the two
dogges come nerer, and saying these wordes
toke hys way and ranne as fast as he might,
and then the Cocke demaunded and cried af-
ter him. Gossep why remest thou thus, if the
sayde peace is accorded thou ought est not to
doubt nothyng. Ya, ha, gossep sayd the Fore
for feare. I doubt that these two Dogges haue
not harde the decree of the peace. And thus
when a begyler is begyled, he receyueth the
vtterly or payment which he ought to haue,
wherfore lette euery mā kepe him self there
fro.

8

Pogius reherceth ȳ ther were two wome
in Rome which he knew of diuerse age, ȳ
toune which came to the curtyzan bycause
to haue and win somwhat with theyr bodies
whom he receyued, and it happeth that he
knewe the sayzest of bothe thyse, and that

other

other ones and so departed. And afterwarde when they shuld depart he gaue to thē a pece of clothe, not discernyng howe much one of them should haue to they2 parte and po2cion and in parting of the sayd clothe fell betwene the womā a strife bicause one of thē demaunded two partes after the exigēce of hy2 wo2be & the other the halfe of their persones eche of them shewing diuersly they2 reasons. That one saying that she had suffred him twyse to do his pleasure. And that other p2etended y she was ready & in hir was no defaute. And so fo2wardes they came to this battaile fo2 to departe them, and so their owne and p2op2e Husbandes not knowing the cause of they2 stryke and debate eche of them defendynge his wyues cause, and fro the fightinge of the woman it arose and came to they2 husbandes with buffettes and casting of stones, so longe that men rā betwene thē, & after the custome of Rome both the husbands were b2ought to p2yson bearing ennemytie eche to other and knew nothing the cause wherefo2e. The sayd clothe is set in the handes of womā secretlye are not departed. But it is secretely argued among the women, in what wyse that thys matter shalbe deuyded. And I demaunded of Doctours what the lawe is of it. He sayeth also that a Marchaunt of Flo2ence bought an Hoyse of a manne, and made hys couenaunte with the seller fo2 xxb. Ducattes fo2 to paye

9

forthwith in hande xv. ducattes, and as for the reste he shoulde abyde dettour and owe. And the seller was well content, and so therupon deliuered the horse, and receiued the fiftendu cattes. And within certaine terme the seller demaunded of the byer the residewe. And the he denied the payment, and bad him holde his couenant, for the byer sayd that we were accorded that I shoulde bee thy dettour, and if I shuld satisfie and pay I shuld no more be thy dettour. And so he abode dettour.

10.

HE telleth also that there was a carryke of Jene hyred into Fraunce for to make warre againste the Englisch men, of the which carrike of Fraunce beheld and saw, & said he wold auenge him that bare two arms wherupon arose an altricacion so much that the frenchmen prouoked the Januay too batayle and fight therfore, the Januay accepted the prouocacion and came at the day assigned into the fælde without any araye or habyliments of warre, and that other french man came in muche appareile in the fælde that was ordained. And then the patrone of the carrike sayde, wherefore is it that we two thys daye should fight and make battayle, for I say said that other that thine armes be myne, and belonged to me before that thou haddest them. Then the Januaye sayd it is no nede, to make any battaile therfore, for & armes that I bear

is not the head of an Ore but it is the head of a Cowe, whiche thinge so spoken the noble Frenchemen were abashed and so departed hatte mocked.

11.

ALso he saythe that there was a Phisicyon dwelling in a citie which was a conninge man of that science, and had had a seruaunt a yeng man which made pilles after a certaine fourme that he shewed to him, and when this yonge man had dwelled longe with him and could perfectly make the pills, he departed fro his maister and went into a straunge countrey wher he was not knowne, & let men ther vnderstande that he was a cunninge phisicyon, and could giue medycines for all maner maladies and sicknesses, and ministred allwaye his pylles to euery man that came to him for one remedy. And it was so ỹ a powre man of that place wher he was came to him and complained how he had lost his asse & prayed hym to giue to him a medicine for to finde his asse againe, & he gaue to him the pilles, & bad him to receiue & take them and he should finde his asse, and this powre man dyd so, and after went in the feldes and pastures to looke after hys asse, and so doing the pylles wroughte so in hys belly that he muste nedes go purge him & went among the reedes & ther eased hime and ther anone he found his asse, wherof he being much ioyfull ran into the towne and tolde and

pro

proclaymed that by the medicine that he had receyued of the phisicio he had found his Asse. which thing knowen all the simple people reputed hym a much cunnyng mā which could nothing dw but make pilles, and thus many fooles are oft takē for wyse and cunning, for he was deputed for to heale all maner sickenes and also to finde Asses.

12.

THere was in a certayn town a wyddower wowed a wydowe for to haue and wedde hyr to hys wyfe, & at ỳ laste they were agreed and sure togyther. And when a yong woman beyng seruant with the wydowe harde therof, she came to hir maistris and sayde to hyr. Alas maistris what haue ye done, why sayde she, I haue harde saye said the mayde, I am sory for you bycause I haue hard saye that he is a perillous man for he laye so ofte, and knewe so muche hys other wyfe that she dyed therof, and I am sorye therof that ye shoulde fal in like case to whom the widowe aunswered & sayde, forsoth I will be dead, for here is but sorow & care in this worlde, this was a curtaise excuse of a wyddowe. &c.

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FINIS.

¶ Thus endeth the subtil Fables of Esope, Auyan, Alfonce, and Poge the Florentine. And firste beginneth the Table or Regiſter of the lyfe of the ſayde Eſope, and ſo foorth of Auyan, Alfonce, and Poge.

Dw Esope excuſed him before his Lorde for eatinge of the figges. Folio ii.

Howe the Goddeſſe of hoſpytalitie gaue ſpeache of tongue to Eſope, and howe he was ſolde. Folio iii.

How Eſope diſceyued his feloſwes by taking the lighter burdyn which ſæmed to theym the heauieſt. Folio vi.

Of the ſecond ſale of Eſope. Folio eodem

Howe Crantus brought Eſope home to his wyfe. Folio viii.

Howe Crantus bꝛought Eſope into a gardyn. Folio x.

Howe that Eſope did beare the preſent to his miſtres. Folio xi.

Howe Eſope made his Lady to come home agayne. Fol. xii.

How Crantus ſent Eſope to the market to bye of the beſt meat ỹ he could gette, & how he bought nothing but tonges. Folio xiii.

How Eſope found one ỹ rared for nothinge

and

& brought him home to his maister. fol. xiiii
Of the aunswere that Esope made to his mai
ster. fol. xvi.
How Crantus promised to drinke all the wa
ter in the sea. folio. eodem
How crantus excused him from hys promise
by the counsel of Esope fol. xvii
Howe Crantus found his wyfe all discoue-
red. folio xix.
How Esope found a treasure & howe Cran-
tus made him to bee putin prison. fol. xx.
How Esope was deliuered out of prison &
how Crantus promised to him libertie and
freedome fol. xxi.
Howe Esope was restored to his libertie by
the will of his maister crantus. fol. xxiii.
How Esope recited a fable to the Cammyns
of the Wolues ỳ sent their ambassadours
into the Esope fol. xxiiii.
How Esope obeyed not ỳ Cammens but lest
it to ward the kinge of Lyndye. fol. xxv.
How Esope yet Once more to Samus again. fol. xxvi.
How the king cõmaũded ỳ Esope shoulde be
kept to death for the losse of the golde. fol. xxvii.
Howe Esope was brought before the kinge
and howe the kynge commaunded that he
should bee put in hys first estate and dig-
nitie. fol. xxviii.
How Cenus the sonne of Esope departed fro
his father and killed himselfe. fol. xxix.
How Esope made solucion to the King of

gipte vpon the questio which he sent to the
kinge of Babilon Lucurtius. Folurrir.
How Esope retourned to Babylon, and how
for to be worshiped he did do make an i-
mage of golde. Fol.rrrl.
How Esope was betrayed, and how he neher-
sed to the Delphines the fable of the Katte
and the Frogge. Fol.rrrlii.
How Esope ended and dyed myserablye.
Fol.rrrliii.
How the Delphines sacrified to their Goddes
& edified a Temple for to please the in-
death of Esope. Fol rrrliii.

¶ *Thus endeth the Table of* the lyfe of Esope. And here folovveth the Table of the firste booke of Esope Fables.

Of the Corke and the pyrrevous
stone. Fol.rrrv.
Of the Wolfe & the Lambe.
Folio eodem.
Of the Katte and the Frogge.
Folio eodem.
Of the Dogge & the Shepe. Folio eod.
Of the Dogge, and the pyece of Flesshe.
fol.rrrvi.
Of the Cowe, the Gote, & the Shepe. fol.eod.

Of

Of the Theſe and the Sunne. Fol.rrrvii.
Of the Wolfe and the Crane. Fol.eodem.
Of ii. Bitches ỹ one lodged ỹ other. Fol.eod.
Of the man and the Serpent. Fol.rrrviii.
Of the Lyon and the Aſſe. Fol.eod.
Of the two Rattes. Fol.eod.
Of the Egle and the Fore. Fol.rrrix.
Of the Egle and the Rauen. Fol.eod.
Of the Rauen and the Fore. Fol.eodem
Of the Lyon and the wild Boze, the Bulle & the Aſſe. Fol.rl.
Of the Aſſe and the yong Dogge. Fol.eodē
Of the Lyon and the Ratte. Fol.rli.
Of the Pyllayne and his mother. Fol.eod.
Of the Swalow and other byrdes. Fol.rlii.

¶ The Table of the ſecond Booke.

First the Pzologue. Folio.eodem.
Of the Frogges & Jupiter. Fol.rliii
Of ỹ doues, ỹ kite & ỹ ſparhauke. Fol.eod
Of the Theſe and the Dogges. Fol.rliiii.
Of the Wolfe and the Sowe. Fol.eod.
Of the Mountaine that ſhoke. Fol.eod.
Of the Wolfe and the Lambe. Fol.rlv.
Of the old Dogge & his maiſter. Fol.eod.
Of the Hares and the Frogges. Fol.eod.
Of the Wolfs and the Kyd. Folio.rlvi
Of the poze man and the Serpent. Fol.eod.
Of the Hart, the Shepe, & the Wolf. Fol.rlvi

Of a balde Man and the Flye, fol.xcvi.
Of the For and the Sterks fol.xcvii.
Of the Wolfe & the dead mans hed fol.xlviii
Of the Jaye and the Pecocke folio eodem
Of the Mule and the flie folio eodem
Of the Aunt and the flye folio,xlix
Of the Wolfe,the For,and the Ape fol.c.
Of the Man and the Weesl. folio.l
Of the Ore and the Frogge folio eodem

¶The table of the thyrd Booke

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Of the Lion and the Horse fol.cii.
Of the Asse and the Horse fol.liii
Of the Beastes & the Byrds fo.liii
Of the Nyghtingale & the Sarhauke. fo.cv.
Of the Wolfe and the Fore folio,liii
Of the Hart and the Hunter folio eodem
Of the Godesses Juno and Venus,and other Women folio,lv
Of the Knight and the Wedow Folio eod.
Of the yong man and a comon harlot fo.lvi
Of the father and the euil sonne folio eodem
Of the Serpent and the Fore folio,lvii
Of the Wolfe and the Shepe folio eodem
Of the Man and the Wood folio,lviii,

Of the Wolfe and the Dogge folio eodem.
Of the hands the fete & the mans belly. folo 59.
Of the Ape and the Fore folio eodem
Of the Marchaunt and the Asse folio eodem.
Of the Hart and the Ore folo. 60
Of the Fallace the Lion and his conuersation.
Folio 61.

¶The table of the fourth Booke

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Of the wesil & the Rat fol. eodē
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Of Juno the Goddesse, the Pecocke & ỹ Nightingale fo. eod.
Of the Panther and the Vilayne folio 63
Of the Bochers and the Wethers folio eodē
Of the Fauconer and the Byrds folio 64.
Of the true man, the lier, & the Ape folio eodē
Of the Horse the hunter & the Hart folio 65
Of the Asse and the Lyon folio eodem.
Of the Hauke and other birds folio 66
Of the For and the Lyon. folio eodē
Of the Asse and the Wolfe. folio eodem.
Of the hedge Hogge and the three Hyds fo. 67.
Of the Man and the Lyon folio eodē.
Of the Camel and the flye folio eodem.
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Of

Of the Pelgrim and the Swerde. fol. eod
Of the Hepe and the Crowe. fol. eod
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¶ The Table of the fifth Booke.

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Of the fore and the Cocke. folio eodem
Of the Dragon and the Laboxer. folio lxxi
Of the Fore and the Cat. folio lxxii
Of the Gote and the Fore. folio eodem
Of the Wolfe and the Alle. folio lxxiii
Of the Serpent and the Laboxer. folio lxxiiii
Of the Fox, the wolfe, & the Lyon. folio lxxv
Of the Wolfe which made a fart. fol. lxxii
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Of the Wolfe & the hungry dogge. folio eod.
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Of the two Dogges folio c
Of the Camel and Jupiter. folio eodem
Of two felowes. folio ci
Of two pottes. folio eodem
Of the Lyon, and of the Bulle. folio eodem
Of the Ape and of his sonne. folio ci
Of the Crane and the Pecocke. Folio eodem
Of the Hunter and of the Tygre. Folio eod

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Of the viator or palmer, & of Satyre. Fol. eod
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The Rethorician & the crokebacked. fol. eod.
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The wolf, & of the fore, and the chese. fol. eod.
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FINIS

Huntington Library

¶ Imprinted at London
by Henry Wykes, for
Iohn Valey